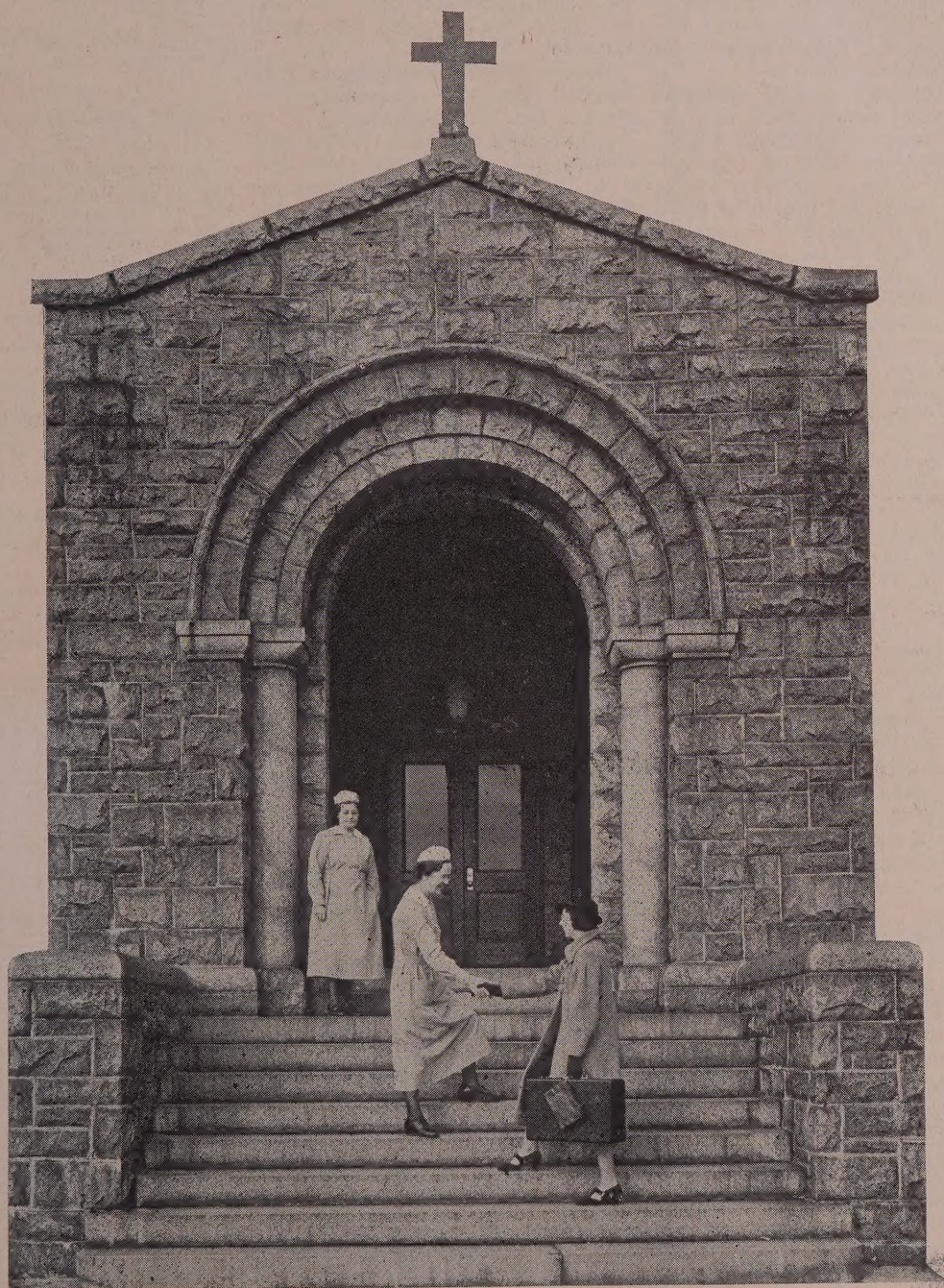


THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"



At the Diaconate's Threshold



Modern Women and the Diaconate

MRS. DONALD F. IRVIN Has Queries About Opportunities
And Callings for Christian Women

NEWSPAPERS and magazines are full of pictures of women working on the "assembly line," wearing the uniform of the regular army auxiliary corps, servicing airplane motors. Yesterday a truck driven by a woman passed my door. The phrase, "Woman's place is in the home," has become a joke.

The church need raise no objection. The freedom of modern woman can be laid squarely on our own doorstep. The feminist movement began with the determination of Christian women to break the bonds that prevented them from serving the needs of humanity. Over the protest of the opposite sex, they forced their way into nursing and medicine. With difficulty they convinced the mission boards that a husband was not a pre-requisite for a foreign missionary. They began to battle (quite literally, at times) for the vote, when they wanted to legislate against the slave trade. When they finally received the franchise in America, one of their first acts was an attempt to vote hard liquor out of existence.—And while this was going on the Deaconess was quietly and determinedly doing what the rest were aiming at, carrying healing and hope to the sore spots of humanity.

But somewhere, quite imperceptibly, the line of battle shifted and became a fight between the sexes. Women in general took up the cudgels to prove that there was nothing a man could do that they could not do as well or better. The program of the Association of Business and Professional Women, for instance, is belligerent, but only incidentally Christian. Equal rights, rather than the equal right to serve, has become the cry.

I keep wondering whether the woman of the middle of the twentieth century is not in danger of being enslaved by a new kind of convention that demands that she act as much like a man as possible.

Of course, the roles of the two sexes may be going to be reversed. There are few things that a woman can do that a man cannot do, if he decides to. Just the same, there are certain fields where woman has gained acknowledged supremacy. It seems a pity for her to abandon them when the need is so obvious.

Take a look at the need.

Walk through the slums of any great city. Sight, hearing—even the sense of smell rebels at such conditions. And the trained Christian can do something for the people trapped there which

neither housing commission nor secular worker can do.

Stop in the study of a busy pastor. The demands upon his time would fill forty-eight hours every day. He needs help—help that is trained, help that is Christian.

Wander through the wards of a great hospital. See how much more than physical care the patients need.

Let yourself come face to face with children and with old people who have no immediate relatives to care for them. They need attention that is not only intelligent but loving. They need specialized care that considers the spirit as well as the body and mind.

These needs and many more could be filled by men trained in the techniques of this sort of service. If the women neglect these fields, I suppose that "fatherhouses" could be established to train Christian men in the care of "these His brothers."

But we already have our motherhouses. They are prepared to train, I understand, not only deaconesses, but other young women who cannot achieve quite the degree of self-surrender which the deaconess enjoys. From these centers should go out a regular army of Christian women, fully equipped to battle against dirt, disease, ignorance, loneliness and all the other fruits of sin.

I keep wondering whether the young women of the church have become too much absorbed in the "battle of the sexes" to be interested in work that belongs by tradition to women? Are they too much bound by modern conventions to catch the vision of what such an army could do?

PASTORS COMMENDED

MUCH has been said and written concerning the work of the National Lutheran Council in behalf of the men in the armed forces. As one who is carrying, as part-time pastor, a small portion of this work, I am naturally enthusiastic concerning the work.

What is being done by the National Lutheran Council through its centers and service pastors, as someone has said, "speaks for itself."

I have been impressed by the devotion, faith and character of the Lutheran men who have worshiped with us while at Fort Monmouth. Their presence has blessed us and enriched our lives.

It occurs to me that it is in order to pay tribute to the pastors and churches

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CONTENTS

Opportunities for Women	2
Graphic Editorial	3
The Church in the News	4
In the World's Eye	5
Christian, Are You Free?	6
Ohio Synod	8
Indiana Synod	9
Ministerium of Pennsylvania	10
Among Ourselves	12
Texts and Truths	14
Across the Desk	16
Sunday School	18
Young Folk	19
News Letters: Pocono; West Penn....	20, 21
Commencements	22
News Items	24
Conferences and Women's Societies	26
Notices; Obituaries	31

of our great Church. The type of men who are coming to us from Lutheran homes and Lutheran congregations all over the country bears testimony to the work and devotion of the pastors of their home churches. What is being done for our men through our National Lutheran Council is indeed impressive, worthy of praise and support, but if possible, what has already been done by countless unsung pastors is even more impressive.

So I would like to say to the pastors of our Lutheran churches, the devotion and faith of the men who are coming to us from all over the nation bear testimony to the fact that you have labored faithfully and well.

WALTER COWEN.



*"Come, ye disconsolate, where'er ye languish;
Come to the mercy-seat, fervently kneel."*

EVERY day, from millions of anguish-laden hearts, come passionate appeals for help. Some of them lack an address. They amount to little more than an emotional confession that the times have brought burdens too heavy to be borne, inability to choose what tasks we are expected to accept, and bankruptcy of the treasure of confidence in one's self and one's duties.

Penetrating the confusion is the stridently voiced pessimism of those who are in effect the enemies of good will, the defamers of our gracious and merciful God. One need not have sold his soul to Satan, nor deliberately have chosen the sponsorship of evils. It is enough to have forgotten rescues from past perils as great as any that now assail us. The number of quitters mounts

higher and higher. A great burden can fall upon a few offered shoulders when many who could help in the carrying drop out of the ranks. They compel their fellow believers to do more than the proper share of the day's labor. They offer explanations and excuses. But these neither lighten the load nor restore vigor.

With reason the church is calling in deadly earnestness, "Come unto me, all ye who are weary and heavy laden. I will give you rest." As is the dim but dependable light of a distant star to a storm-driven mariner, so is the open door of the church and the candle's light upon its altar to wanderers in the world's life ways. As certain as is the sun's rise to bring in another day, so surely does the Lord give comfort to those who call.

The Church in the News

By G. ELSON RUFF

X Cards for Everybody

THE people of the Uniontown, Md., Lutheran congregation were no doubt somewhat startled a few weeks ago when they received "Church Rationing" cards in a letter from their pastor, the Rev. Geo. E. Bowersox, Jr.



The A cards, issued by the "Office of Pastoral Administration," entitle the holders to attend services on Christmas, Easter, etc., plus one emergency unit, "to be used

in the case of the death of a relative or friend."

B-1 cards were also available, the pastor stated, which allow a member to attend four additional times each year, "when he is so moved, or has nothing else to do."

"Every Christian is entitled to an X-card," wrote Pastor Bowersox, but "it is for essential use only, and it is truly essential that every Christian be in church as often as it is humanly possible."

Selecting a Bishop

THE diocese of Pennsylvania, among the oldest and largest of the Episcopal Church, went about the choice of a new bishop carefully. The result was the choice of Oliver J. Hart, who will serve as bishop coadjutor until the retirement of Bishop Taitt.

An informal committee of fifty-eight clergymen and laymen, representing all types of churchmanship, studied the whole field of possible candidates. One subcommittee considered the names of men within the diocese, and another the names of men outside. Thirty-nine names were listed. From this list seven were finally selected.

Then the informal committee called a meeting on April 29 of all who were to be delegates at the special convention, to be held May 12, to elect the bishop. Detailed information regarding each of the seven candidates was presented to the delegates. Qualities expected of a bishop-elect were: spiritual leadership, intellectual vigor, social vision, pastoral effectiveness, preaching power, administrative ability.

On the sixth ballot at the convention on May 12, the candidate who was the first choice of the informal committee was elected.

A New World

PROFESSOR Paul Tillich of Union Theological Seminary, addressing the Church Congress of the Episcopal Church in Indianapolis recently, said that Christian leaders must see the war as the violent phase of a world revolution which leads almost certainly to an increase of collectivism and centralized control of the social order, whoever wins.

He said that by understanding world changes now, and adopting a democratic attitude toward the more organic forms of social interdependence, the Christian

churches can make their Gospel relevant to human needs and problems.

"This will be impossible," the *Witness* reports Dr. Tillich as saying, "unless the peoples of the United Nations fully realize that we cannot hope to re-establish the individualistic and competitive order which is now collapsing."

Religion in the Magazines

AMERICAN magazines have published fewer articles about religion in the last ten years than during any other period in this century, states Hornell Hart in the *May American Journal of Sociology*.

Between the prosperous year 1929 and the depression year 1934, attention devoted by magazines to religion increased 22 per cent, but has dropped to half the 1934 figure since that time.

Entries on "Missions" and allied topics, indexed in the Readers' Guide to Periodical Literature, dropped from 222 per 100,000 in 1933 to forty-seven in 1941.

There has been an increase in the number of magazine discussions of Christian ethics, which advanced eightfold during the depression and has now dropped to about double the 1929 figure. Seventy-five per cent of the magazine articles of 1934, as studied by Dr. Hart, expressed unfavorable opinions about the church.

Churches and USO

THE national board of the YMCA, meeting with executives of the Federal Council, has established a new policy for co-operation of the churches in the USO. Church leaders are to serve on the YMCA army and navy committee.

YMCA-USO directors are to increase efforts to relate service men to their own churches in the communities where they are stationed, and to enlist local ministers for personal counseling with soldiers and sailors.

No Money for Norwegian Pastors

NORWEGIAN pastors and teachers who cut themselves off from state support by their recent mass resignation are not to receive gifts from their people, according to a London broadcast reported by *Religious News Service*.

The penalty for giving money or aid to pastors or teachers will be six years imprisonment and confiscation of property.

Presbyterians Postpone

ACTION on the joint ordination plan, which provides for ordination both by Episcopal and Presbyterian authorities of candidates for the ministry of either church, was postponed till 1943 by the Presbyterian (U. S. A.) General Assembly, meeting in Milwaukee.

The question of union of northern and southern Presbyterians was recommended for further study. "Prospects of an ultimate reunion of our two Presbyterian churches are more hopeful than at any time in the recent past," stated the Rev. Charles E. Diehl, moderator of the southern Presbyterians.

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

British Newspapers recently took another 10 per cent cut in newsprint supplies, which reduced their weekly amount of available paper to 4,350 long tons as compared with the 23,000 regularly used by the British papers in pre-war days. The result has been the gradual reduction in size of the papers, or, at the original size, of 1,500,000 fewer copies of newspapers for the readers. Those are hard lines for the public; but the management suffers as well because of the diminished income from advertisers. This apparently shows poorly beside the 25,000,000 of Nazi news-sheets issued daily and weekly for the control of German thinking. But then Hitler personally owns the *Zentral Verlag*, a corporation which runs two-thirds of all the papers printed in the Reich, draws advertising revenue from eleven other dailies, has the first call on important news, and prints 16,000,000 out of the 25,000,000 copies of all the papers issued in Germany.

It Is Presumed that none of the readers of *THE LUTHERAN* are dope addicts. Nevertheless, they may wish to know, for the sake of possible unfortunate friends, the present situation of the narcotics supply in our land and the evils arising therefrom. Since Japan has cut the lines of commerce from the Orient, illicit drugs have become extremely scarce, and dope peddlers have been hard pressed to supply the demand. They are doing their best (or worst) by seeming to hold to the old prices, but in reality they are heavily adulterating the drugs. Morphine, for instance, which until this crisis sold 85 per cent pure, has been adulterated to 2 or 3 per cent. Actually the addict pays a much higher price because he has to buy so much more in order to produce the usual effect upon himself. The dope peddlers, looking around for another source of supply, have turned to newly-started poppy plantations in remote regions of Mexico. A small portion of that product is said to be trickling across our border.

Economic Development tends to draw Russia steadily away from its original communistic theories. This is being revealed in several ways by a report presented (May 6) before the General Seminar of the Graduate Faculty of the New School for Social Research. The first disclosure, which began a few years ago, was promoted by the Soviet's industrial expansion, in which a distinction in pay and the granting of bonuses recognized superior skill and increased production. This was followed later by the granting of homesteads as individual property to adjust the persistent individualism of many of the peasants to co-operation with the collectivist program for farms and factories. These changes in turn help to account for the new types of managers being placed in charge of the collective farms and industrial plants. These are not masters of those under them, but function as chairman of committees organized among the workers and peasants. Social and moral incentives are used instead of force and threats. Larger pay for achievement, promotion to larger and better farms for superior work, the suggestion of higher social standing as a reward for efficiency—these are the

inducements. The changes are also fostered by a closer relation between these managers (mostly highly-trained technicians) and the leading political groups; which causes the old-line Communists to shake their heads and wonder whether a new class of citizens is not developing inside Russia. Post-war conditions are in a fair way of revealing much less difference between the Soviet outlook and that of the democratic and so-called capitalist countries.

Rear Admiral René Platon, Vichy's Secretary of State in the French Foreign Ministry, is very doubtful of England's ability to win the war. His reason has nothing to do with military might, but deals rather with the moral implications of a recent R. A. F. raid upon the munitions plants on the outskirts of Paris. Speaking at the funeral services held for the victims of that raid, the Admiral declared: "We are not the arsenal of the enemy of Great Britain. . . . The British prefer to bomb France because she is defenseless. . . . We cannot believe such crimes will go unpunished." From these statements the Admiral drew the conclusion that England could not win the war. We must give Admiral Platon credit for the sincerity of his patriotic emotion, but wonder all the more at him for colloquing with those who have deliberately slaughtered the defenseless common people of all conquered countries in Europe (as Japan has also done in the Far East), in order to paralyze the continued efforts of their governments to preserve the existence of their lands and defend their liberties. The Admiral should be careful with his conclusions, or he will hurt the feelings of his Axis friends.

The Growing Tendency of many of our states to set up traffic barriers and other restrictions during the last decade is revealing the evil results of these un-American tactics in the present war crisis. The national government is losing its patience, after several years of increasing protest, and, through J. B. Eastman, Director of Defense Transportation, threatens to abolish the barriers by federal action. In fact, the federal demand reaches the over-refined restrictions of building and sanitary codes within the states. This is another of the steps on the road back to the simple life. New York and other cities will have to give up their stipulations for stainless steel and chrome fittings in restaurant and fountain equipments. Regulations which penalize truck traffic across state lines, or limit the length of trains crossing state boundaries, or require more men on a train crew than are really needed, as in Arkansas, or forbid construction workers from sharing their cars because the drivers do not have commercial passenger carriers' licenses, or make farmers take out a junk dealers' license to truck their scrap metal to a dealer—all these and more will have to make way for the national war emergency plans. States that have been uneasy over the encroachments and interference of federal authority in the matter of their independent rights as states will have only themselves to blame if this federal authority is made temporarily effective and eventually lasting.

Christian, Are You Free?—How Free?

By ANNE SEESHOLTZ, Ph.D.

THIS is to be a short story about the activities and disciplines for Christian service to be found in the Lutheran Deaconess Home and School, Baltimore. The writer is a member of the teaching staff and resides with the family. The family consists of deaconesses and probation sisters now in school and to be consecrated after four or more years of field responsibility; the other students in the family are preparing for active service as religious education directors, or as wives of ministers, or commissioned missionaries, or as just good church leaders wherever they may be. Esther Bacon, R.N., of last year's class, crossed stormy seas for missionary work in Liberia. First she studied the China field; then, when that closed to new workers, she devoted herself to study of India and our work there; and within the year she began work in inner Liberia. The students of this year came from six states; and one, Elinore Gillstrom, is here from Winnipeg, Canada. In these days of broken families and of our men fighting for "the four freedoms," it is well to consider persons in training for full-time service for Him "Whose service is perfect freedom."

"Whose service is perfect freedom," is found in the Collect beginning, "O God, Who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life . . ." (C. S. B. No. 37.) The purport of the following glimpses of deaconesses at work is to invite you to know better than you may now know the calling and career of the church deaconess and to stir up in you the sense of mission to maintain the livelihood of our churches and to know the joyous freedom of sharing Good News.

The social idea which determines both the courses and other disciplines in the Deaconess Home and School is the kingdom of God. Family life furnishes the laboratory for working out *together* the principles of the Kingdom as they need to be practiced to make heavenly order real in our chaotic, confused times. God "saves the people" for whom we pray through everyday folk like us who keep faith with Him. The calling of the deaconess, as I understand it, is not based on the concept of separation of the individual from people or from her own family; but, on the contrary, it emphasizes the arts of living, studying, working together, so



Dr. Anne Seesholtz
a member of the faculties of the
Baltimore and Philadelphia
Deaconess Schools



Sister Nora McCombs, R.N.,
inspecting work in First Aid
Red Cross Class



Sister Eleanor
Blumberg
assigned to Parish
Work in
New Rochelle, N. Y.

that one actually is freed from prejudices, wrong attitudes toward any person or any people. The Master Teacher is Christ Jesus, in Whose abiding presence the individual is of supreme value and can find her own growth and freedom. This is "a peculiar people," as the term is used religiously, only in the sense that here we have Christians who agree openly and quietly to devote full time and energy to establishing with God "the kingdom of justice and mercy" among men.

Deaconesses Presented

Sister Nora McCombs, R.N., begins on June 1 active service as Red Cross army nurse in Camp Lee, Virginia. Before Sister Nora became a deaconess, her urge to be a missionary had enrolled her in the American Red Cross. As a deaconess she has used her special skills whenever needed, but always her main interests and responsibility might be called evangelistic. For some time she was a student counselor in Gettysburg College. In the last six months she became a member of the first Defense Rescue Squad in Baltimore. Then she taught thirteen hours weekly civilian defense classes and two general Red Cross groups. At the same time, in the school, she met with the students to consider "Personal Problems of Young People," and she led the Lenten services each Friday for the women's group of Augsburg Lutheran Church.

Sisters Eleanor Blumberg and Elizabeth Huth, having finished the requirements for the third school year, are beginning new work in parishes in New Rochelle, N. Y., and Burlington, Iowa. The latter parish is Sister Elizabeth's home church. Besides the advanced Bible, church history, and other studies, they have carried continuous parish work in three Lutheran churches. With the help of faculty members and students, they, with Sisters Elizabeth Cress and Marie Stork, conducted a community weekday school each Wednesday. This was held in near-by Calvary Lutheran Church with the co-operation of the pastor and church members. The worship and Bible study periods, church festival observances, learning about children of other lands, sending gifts to migrant children, handwork, and picnics too meant persistent preparation. Also both

deaconesses served Lutheran churches in suburbs, where they taught the junior catechetical classes, taught in Sunday school, and helped with the Luther Leagues. Sister Eleanor told me of the survey made of the war-time growing industrial community of St. John's Church, Brooklyn, Baltimore, and that fifty-one new members, not counting catechumens, came into the church.

Sister Louise Clare Schulz answered my telephone inquiry concerning her work with the Inner Mission Society of Baltimore. She said, "I am the family and child welfare worker. My main work is visiting many families as a friend and meeting their urgent needs to the best of my abilities. We co-operate with the Baltimore Board of Education, the hospitals, and the social agencies; thus we add to our church resources to help the families, especially for the sake of the children and younger members. Each month I lead religious services in the Southern Home and Hospital for the Aged, in Florence Crittenden Home, and in the Woman's Jail. As I can, I accept invitations from local church groups to speak of the inner mission work. Now I am working on summer program plans for Jolly Acres Camp for children, where I was director last summer."



Sister Elizabeth Huth
will work in her home parish, Bethany, Burlington, Iowa

Sister Zora Heckart has been the housemother for a decade or two in the Lutheran Boarding Home for young women coming to Baltimore for work or school. The family numbers thirty-two. Everything is done to make the hospice a Christian home for each girl.

Study Courses

Concerning the curriculum, it should be briefly noted that in each of the three years there are courses in the Bible, church history, and doctrines (not exclusively Lutheran), the world mission of the Christian Church, with detailed study of the scope of Lutheran missions and new areas "to be occupied for Christ." Co-operation of the Lutheran Church (or the lack of it) with national and world Christian movements, co-operation with social agencies whose work is studied, understanding of great humanitarian movements (many of whose members consider their movement as a religion), psychology, English literature, and music are also in the curriculum. With more adequate support of the

deaconess work and the school, specific social science courses and other needed training would be included. Thus we could hasten the day when a credited school of religion would be maintained within the United Lutheran Church. In the last years some few valuable courses have necessarily been omitted.

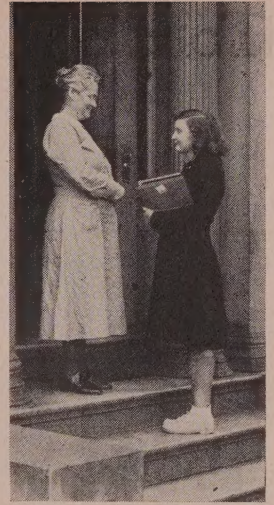
Fun and Recreation and the Joy of Living

You may be thinking or saying at this point, "This sounds too serious. We need joy and laughter to help our church members endure. Do the students have any playtime at all? any fun? Have you a gymnasium?" The honest answer is, "Yes, we have some playtime; perhaps not enough. No gymnasium, but beautiful lawns and outdoor space available for play." The very diversity of field services; i. e., practice work in local parishes, makes difficult finding the same hours for play. Each must be wise enough in the midst of much studying to be done to find ways of entertaining herself. The individual is at present wholly "on her own" in keeping well and using her individual gifts. In all schools, one generation follows another, and the atmosphere of moods changes with the family. In Fukien province, China, one can hear often the invitation, "Come to my house and play." So, we invite you.

Pastors Speak

John L. Deaton, D.D., of Christ Church said that he found Sister Vernetta Kunkel "of invaluable aid to him as pastor." Visiting the homes of the parish and directing the Children of the Church group, and organist for the children's church are her main tasks.

The Rev. Raymond C. Sorrick, pastor of Messiah Church, where Sister Josephine Gouker is the deaconess, answering my request that he express his conviction about the deaconess work in the local parish, said, "She represents in her devotion the truest sisterly and motherly service of the church in caring for the children of God." Sister Josephine is also secretary to Pastor Sorrick in his office of presidency of the Maryland Synod.



Sister Zora Heckart
makes the Hospice a Christian home for girls who come to the city



This Deaconess visits families as a friend and gains their confidence

Toledo's Churches Entertain Their Synod

Ohio Convention Memorable for Hospitality, Decisions and "a Gavel"

By CARL A. DRISCOLL, Publicity Director

It took eighteen congregations to entertain the twenty-second annual convention of the Synod of Ohio; but they did it nearly eighteen times as well as any single congregation could do it. All our United Lutheran churches in Toledo worked together as a single unit, thereby



Dr. Alvin E. Bell Presents a Gavel to President Miley

keeping the mechanics of the meeting in smooth working order. They were especially proud and happy because the new president of synod, George W. Miley, D.D., conducting his first convention, was called to his office from a Toledo congregation. For the occasion, and dedicated to his honor, they prepared a souvenir booklet containing pictures of the officers of synod, together with important data and the program of the convention, plus pictures of all the local participating churches and their pastors.

The sessions were held in Glenwood Church, of which Alvin E. Bell, D.D., is pastor. One hundred seventy-five clerical and some 75 lay delegates registered for the four-day meeting which closed a half day later than planned, due to long periods of discussion and debate.

The Story of a Gavel

At the opening session, Dr. Alvin E. Bell made a personal presentation to the president, George W. Miley, D.D., as he began his first official presiding over the convention. He presented to Dr. Miley a beautifully made gavel, constructed of very interesting pieces of wood. In the handle of the gavel, neatly folded, was a slip of paper with the following information listed thereon:

"PRESIDENT GEORGE W. MILEY: GREETINGS:

"This gavel contains the following woods of historic interest in your life: (1) Walnut opposite handle is from the home church of your childhood where you were baptized and confirmed, Martin Luther Church, Mill Creek, Ind.; (2) next to right, moving clockwise as gavel is held with cross upright is oak from pulpit of Zion Church, Sherrods-ville, your first charge; (3) walnut from the pulpit of Bethesda Church of the Sherrods-ville Charge; (4) oak from St. Luke's Church, Toledo, your second charge; (5) the walnut piece into which the handle is inserted is from the organ used in Glenwood Church in its earliest days as a mission church, then made into the altar used in Augsburg Church in its earliest days as a mission, whence it was removed to Reformation Church, where it is still in use; (6) oak from the original wing of Myers Hall of Wittenberg College, placed there in 1845, at which time it was old enough, in all likelihood, to have been growing in the days

of the Patriarch of American Lutheranism, Henry Melchior Muhlenberg; (7) the piece of soft pine is from the stair rail that led to the tower atop Lehman Hall of Capital University in your college days there; the imbedded cross is from the mission organ-altar referred to in (5); (8) oak from Augsburg Church to which you gave seventeen years of faithful service, whence the Synod of Ohio called you to become its third president; (9) the oak of the gavel's handle is from the woodshed on the farm which was your childhood home near Wabash, Ind., and is reminiscent of the discipline administered you there by your sainted father.

"This gavel is the symbol of your discipline over the Synod of Ohio. You will grip it with the fatherly firmness and affection of the Wabash woodshed, with your eye upon the churches and institutions represented in the body of the gavel and your heart kept warm as you 'survey the wondrous Cross on which the Prince of Glory died.' With deep affection and loyalty to you, and praying God's rich blessing upon your administration.

"Very faithfully yours,

"ALVIN E. BELL, Pastor Loci."

The Merging of Seminaries

Highlighting the business proceedings was the discussion and vote on the year-old question of merging Hamma Divinity Seminary with Chicago Lutheran Seminary. The proposal was tabled at the final session last year, to be discussed in the four conference conventions during the fall of 1941. Animated discussion greeted the recommendation as soon as it came upon the floor of synod. After several time extensions, and the rejection of alternate proposals to again delay a decision, the debate was limited to four speakers on each side and the ballot cast. By the closest possible margin, the recommendation to merge was rejected. Although four other synods accepted the proposal last year, the size of the Ohio Synod was the determining factor in a final decision. While the merger is now definitely ended, the general feeling is that both schools will go far in the coming years to improve their work to produce the best possible men for an efficient ministry.

More Money Discussed

Ranking second to the merger question, was the 1943 budget. Because of the difficulties through which Wittenberg College has passed, together with the new financial problems created by a decreased enrollment because of the war, the budget committee requested an increase of \$1.00 on the apportionment, the bulk of which was marked for Wittenberg. The Ohio Synod, which back in 1929 had an apportionment of around \$6.00 based on the confirmed membership, now has a quota of \$4.50 based on the communing membership. In view of what the Ohio Synod once contributed, together with the present higher income and great need, it was requested by the executive board that the 1943 apportionment be set at \$5.50. After considerable discussion, the new budget, which also increases the gift to the United Lutheran Church, received almost unanimous support.

(Continued on page 23)

Serious, Keen, and Courageous Deliberations

*Indiana Synod's Convention a Searching Study of Weaknesses, Resources and Confidence
President Knubel's Presence and Participation Welcomed*

By G. E. MULLENDORE

"Is the Lutheran Church worth saving? This is not a foolish question for she is in danger; she is in trouble everywhere. We must buckle down and be steady Christians." With these words of Dr. F. H. Knubel, president of the United Lutheran Church in America, the pastors and delegates of the Indiana Synod assembled May 11-14 for the most serious and significant convention in years.

The cordial spirit of St. Luke's congregation, Logansport, the host church for the ninety-fifth annual convention of the synod, was clearly marked by earnest preparation and gracious hospitality. Under the watchful eye of the Rev. G. Charles Goering, host pastor and genial

observance. Relative to these significant anniversaries in the church, Dr. Paul H. Krauss, of Trinity Church, Ft. Wayne, a member of the Executive Board of the United Lutheran Church, stated his conviction that they offer unparalleled opportunities to rekindle the spirit of evangelism and missions.

The Church Endures

In his annual report President Turney took cognizance of the stern reality of war, declaring, "Wars do not last forever, but the church does! The church must face the total, diabolical world situation in the light of the everlasting verities of God's righteous judgment. What the church is and does in this warring world will have permanent sequences. The church must adhere to the Word, that its work may be able to withstand the test of God's judgment. Nothing of value is really defended until man himself finds his defense in God. Nothing of worth is really conquered until man himself in his own sinning, self-will, is conquered by the Lord. I ask the church, as represented through this synod, to be true to her real spiritual mission in this world at war."

Gains in the synod during 1941 were significant. An increase of over nine hundred baptized members and nearly seven hundred communing members was noted with gratitude. In dollars, too, marked gains were apparent. The apportioned benevolence for 1941 was 6½ per cent above that of 1940, reaching a new height of 62.6 per cent in payment of the total benevolence. Congregations were urged to give in excess of their apportioned amount that next year the work of the Church might be increased.

With great pleasure the synod received into membership the newly organized St. Andrew's congregation in Speedway, Indianapolis. The Rev. Henry Scherer, representing the Board of American Missions, came on that field in September 1941 with nothing but a scattered prospect list. Having the full support of the synodical Mission Board and with untiring effort, Pastor Scherer organized the congregation on February 22 with over fifty adult charter members. Worship services are held in Speedway theater. Three lots in a splendid location have been acquired. From the outset the congregation has contributed ten per cent of its receipts for regular benevolence besides responding to special appeals.

Dr. Walter Davis Speaker at Banquet

One of the outstanding events of the convention was the fellowship banquet served in the church parlors with approximately 180 in attendance. The speaker for the occasion was Walter C. Davis, D.D., pastor of St. Matthew Church, Charleston, S. C. Before going to Charleston, Dr. Davis was pastor of the First Church in Indianapolis, and had served as president of the synod. His address, "The One Essential," was based on Romans 8: 9, "But if any man hath not the Spirit of Christ, he is none of his." Introducing his message with this para-

(Continued on page 26)

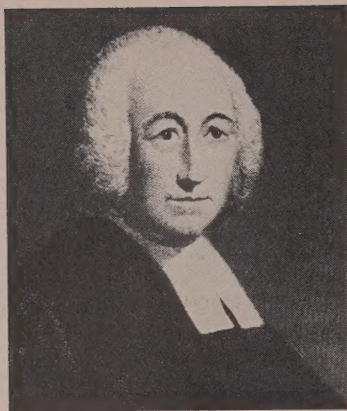


(Top) The Davises—Father, Son and Uncle
(Lower) Pastors Entering Synod. Front row: Karl G. Peterson, Richard Rasmussen, J. W. Harner. Back row: Arthur Wulf, John A. Ritchie, Eugene DeJerus, Paul J. Erney

and efficient secretary of the synod, all arrangements functioned smoothly.

It was a distinct pleasure and privilege for the synod to be honored with the presence of President Knubel for the opening days of the convention. His message at the Communion Service, based on the 90th Psalm, told of "A Home Amid Destruction." For such times as these the calm assurance of the Scriptures calls forth a faith that is victorious amid the "misery of life."

The poverty of lay representation and leadership was sadly apparent. In these critical days when the call for chaplain service is challenging the ministry, Dr. Knubel called upon the Church to train and use her potential lay leadership. The splendid materials the Church provides in this field must be put to work. The demand upon all our people is that the Lutheran Church shall be praying steadily. In speaking of the Muhlenberg Bicentennial and the Heyer Centennial, Dr. Knubel pointed out that God has given us at this time a glorious opportunity to be spiritually strengthened through their



Ministerium Celebrates Muhlenberg Arrival

Oldest Synod Observes Bicentennial with Pageant and Addresses
Studies Problems of the Present in the Light of Muhlenberg Traditions

THERE was no welcoming committee at the Philadelphia wharf to greet Henry Melchior Muhlenberg when he reached his destination in 1742. Time is making up for this neglect.

This year there were a thousand people in the beautiful Church of the Holy Communion in Philadelphia during various sessions held May 18-21 by the synod which Muhlenberg founded, the Ministerium of Pennsylvania. There were 3,000 at the mass meeting in celebration of the bicentennial.

The immigrant pastor who arrived two centuries ago to serve three small congregations in Philadelphia and vicinity, and remained to become the father of established Lutheranism in America, has become a symbol. He signifies the longing of the Lutheran Church to render an adequate ministry to this great New World. **MUHLENBERG ON MUSIC HALL STAGE.** Events of Muhlenberg's life were re-enacted in an elaborate pageant in the Academy of Music, Philadelphia's foremost concert hall. The thirty-year-old pastor received his call to America from Dr. Francke in Halle. He arrived in Philadelphia and preached in the log buildings which served as churches in the early days. He planted, gathered, guided, until at the end of four decades he left a well-established American Lutheran Church.

The story is well told in the pageant by Dr. J. D. M. Brown, and presented by a Muhlenberg College cast.

History is putting things in reverse, declared Dr. F. H. Knubel, the bicentennial speaker. Two centuries after Muhlenberg came from Europe to help lay the foundation of a free church in a free America, the United States may be called upon to send help back to Europe for the rebuilding of the Church in the Old World.

Muhlenberg always spoke of the Church in America as the *ecclesia plantanda*, "the church to be planted," and the Church in Europe he called the *ecclesia plantata*, "the church that has been planted," pointed out Dr.

Knubel. Muhlenberg saw the Church in Europe as an established church, with a long history. He saw the misery of the Church as it then existed here.

"Arduously he continued his endeavors to plant the Church in America. We see the intense vigor of his life, the ceaseless travel under difficult conditions which carried him constantly north and south, east and west, from Georgia to New England and into the Alleghenies. We realize the scarcity of workers and the poor quality of many of them. We are sure of the discouragements and disheartenments. He was impelled to the organization of the churches, the preparation of their worship, the maintenance of a pure faith, the training of a ministry.

"Today we see in Europe to a great degree the conditions which Muhlenberg saw in America when he arrived. The Church that now needs to be planted is the Church in Europe. We here are able to supply that which Europe is coming to need."

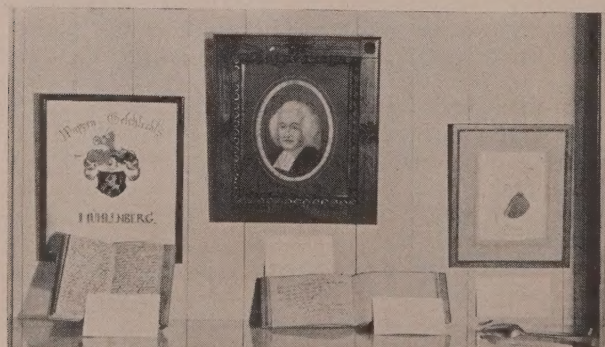
IS THE MINISTERIUM WORTH SAVING? An appraisal of traditions inherited from Muhlenberg's time by the Ministerium of Pennsylvania was made by Dr. E. P. Pfatteicher, president of synod, in his convention sermon.

One which has outlived its usefulness, he said, is the "union church" arrangement. Of the 600 congregations of the Ministerium, 180 are still union churches in which Lutherans and Reformed hold services on alternate Sundays. Such congregations are hampered in using authorized literature of the church, in expressing true benevolent spirit, in church attendance, and in paying reasonable salaries to pastors.

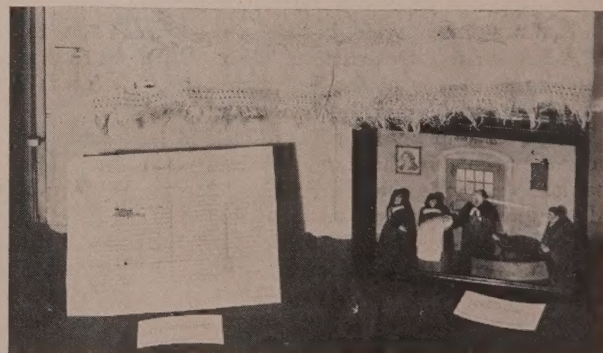
Another unfortunate carry-over from the past, said Dr. Pfatteicher, is the unwillingness to give up use of a foreign language when that use has become unnecessary.

Among traditions worth perpetuating, said Dr. Pfatteicher, is the missionary spirit which marked the Ministerium from its beginning. "It was a Society for the propagation of the Gospel from its very beginning. It was the sort of propagandizing agency which the Christian Church in America needed."

Contributions of Muhlenberg and his successors to the liturgy, literature, theology, and polity of the Church have enduring value, Dr. Pfatteicher said. The men of



Historical exhibit at Ministerium convention filled fifteen large cases and included eighty-eight items. In-



cluded were earliest Muhlenberg portrait, inlaid sea chest, Muhlenberg passport, manuscript copy of first

the Ministerium today, co-operating with other men, are contributing in these fields as their fathers did since the days of Muhlenberg.

RECOMMENDATIONS. Dr. Pfatteicher urged the Ministerium to proceed with straightening out boundary lines with the Central Synod of Pennsylvania. "We must be willing to sit down with our brethren of the Central Synod and reason together," he said, "to share burdens and personnel, responsibilities and opportunities, and to do these things gladly and wholeheartedly."

A second proposal which comes up for final action next year is that the constitution be amended to require election of three women to each of three boards, Inner Missions, Home Missions, and Christian Education.

UNITED APPEAL. Not much celebrating was noticed during the reading of the report of the appeal for funds for Muhlenberg College and the Philadelphia Seminary. The goal of \$500,000 is still out of sight, with a total of only \$240,000 pledged so far. It was decided to continue the appeal into 1943.

"The Ministerium can't live on its past record," said the Rev. Paul C. Empie, secretary of benevolence. "The outcome of this appeal will show the kind of stuff of which the Ministerium is made in 1942. When we decide to do a thing, we must trust one another that we are going to do it."

FINANCES. Otherwise the past year's record is brighter than usual. Total on apportioned benevolence was \$320,502, of which \$201,909 went to the U. L. C. Unapportioned benevolence was \$255,704. Congregational expenses were \$2,519,704. These are the highest figures since 1929. Churches paying their apportionment in full numbered 116.

OTHERWISE. Ordination of thirteen candidates took place at the traditional services. Ten other candidates for the ministry still wait on the sidelines for calls. Mt. Airy Seminary reported progress in securing exemption from the draft of bona fide pre-theological students in various colleges.

Muhlenberg College may become co-educational, depending on decision of a special committee instructed to report by October 1.

Administrative boards of the Ministerium reported normal progress in their work. Three new mission congregations were organized in the synod since January 1. Intensive development of leadership training is under way in the congregations, and the summer school for church workers will be held again this summer, at Muhlenberg, August 10-17.

Accounts of the program of Lutheran World Action were given by Dr. Ralph Long and by chaplains and service pastors. A notable group of foreign missionaries addressed the convention.

ECHO OF OMAHA.

Among resolutions adopted by synod is the following: Resolved that in view of the fact that Article III of the Pittsburgh Agreement with the American Lutheran Church, approved at the Omaha Convention, though not without protest, has apparently not commended itself to the Church nor served any notable purpose, the delegates of the Ministerium of Pennsylvania be asked to consider the desirability of introducing at this year's convention of the United Lutheran Church a resolution to reaffirm as a true and adequate expression of the United Lutheran Church the "Declaration of the Word of God and the Scriptures" adopted at the convention in 1938.

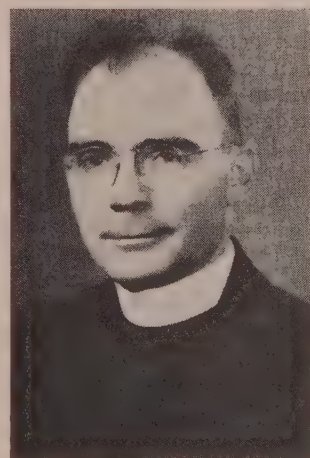
Dr. Pfatteicher criticized sharply the proposal that the United Lutheran Church enter into full membership in the Federal Council of Churches. He presented no recommendation on this subject, stating that he felt that synods should not take actions which might have the effect of binding their U. L. C. delegations.

A pension plan whereby assessments on a percentage basis should be used as a revolving fund was proposed.

(Continued on page 25)



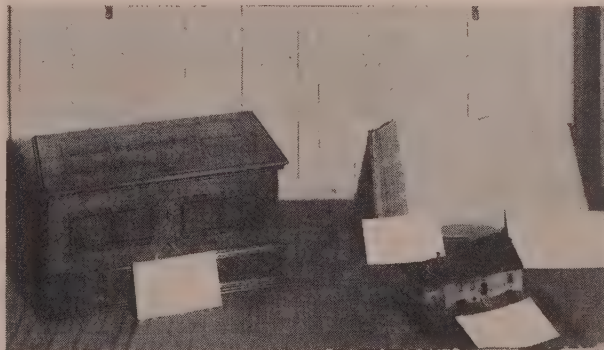
PROF. CHARLES COOPER
HOLDS ROBE WORN BY
PETER MUHLENBERG ON THE
FAMOUS SUNDAY MORNING
IN WOODSTOCK, VIRGINIA



THE REV. WILLIAM H.
COOPER, CHAIRMAN OF
BICENTENNIAL COMMITTEE,
A MUHLENBERG DESCENDANT



American liturgy (1748), letters of Henry Muhlenberg and members of his family, volumes of Muhlenberg's



famous journals which are to be published this month, old communion vessels, Peter Muhlenberg's sword.

Among Ourselves

By Margaret A. J. Irvin

By Their Friends Ye Shall Know Them

It is a dangerous thing to take liberties with scriptural quotations. To take the Bible as it is written or let it alone is a pretty safe rule to follow. But in a sinful world all of us succumb to temptation now and then. And after all, changing "By their *fruit* ye shall know them" to "By their *friends* ye shall know them" is not so great a change. Friendship is certainly one of the fruits of the spirit.

Few things show so clearly what we are as the kind of friends we choose. There are all kinds of people in this world, and we are naturally gravitated toward some kinds just as we are repelled by other sorts.

Some people never have any friends at all. Friendship demands a warmth of give and take which some men and women can never attain. They are locked tight within themselves. They may see the world as a concert stage on which they are the soloists. The rest of mankind is audience or possibly a dimly seen orchestra playing an accompaniment. The flowers and the applause belong to the soloist. They are too self-absorbed to give themselves in friendship or even to feel the need of it. Often they do not realize that they have no friends until the applause of the crowd begins to die down a bit. Then they become bewildered and embittered.

Such people need not be musicians. They may be doctors who have unusual skill or have driven themselves to reach the top of their profession. They may be scientists who have made a reputation. They may be artists or statesmen or "preachers." They may be club-women or hostesses of unusual ability. But whatever they appear to the world to be, they are more interested in themselves than in what they are doing.

Then there are the "little people" who make no friends because they are always apologizing for living. They have so little self-respect that it is hard for others to respect them—and mutual respect is necessary to friendship. People may pity them and try to help them, but they will make no real friends until they have first remade themselves.

But these two groups of lonely souls are the exception rather than the rule. Most of us have a group of intimates, whether they deserve the name "friend" or not. The people with whom we feel at home are a fairly accurate character index.

There is Mrs. A. who likes best the people with whom she can shine. She enjoys the company of those she can patronize a tiny bit. She calls them "dear" and listens to their problems. Helping to solve their difficulties makes her feel like Lady Bountiful.

Mrs. B., on the other hand, prefers to cling to persons a little higher up the social scale than she is. They may be mediocre, somewhat boring personalities, but she does get a thrill out of seeing their pictures in the society columns. To be able to say, "My friend, Mrs. Van Astorbilt," makes up for a good many hours of scheming and of being patronized.

Not so Mrs. C. She wouldn't for the world be accused of "social climbing." She is so aggressively sure she is "just as good as they are" that she acts as though she thought she were better. She likes to be with her own kind. Together they can pick to pieces both the "snob-bish" rich and the "shiftless" poor.

Most of us do like to be with our own kind. We associate most easily with those who are interested in the things we find interesting. Raising children of the same age or discussing details of homemaking may draw neighbors together. Craving the latest styles or admiring the same movie star often create a bond. A love of music, of books, or of art provides a common meeting ground. Newcomers to a community may feel closest to those who come from their home town—especially if they still subscribe for the local "gossip sheet."

There are a thousand threads to draw people together. But strongest of all are the threads of sincerity and an "outward look." Human beings of completely different tastes and backgrounds are frequently attracted to each other by a spiritual something that crosses all lines of wealth, social standing, education, or occupation. Such friendship is indeed a fruit of the spirit.

Morning-glory

HAVE you ever tried to get rid of morning-glory vines? Perhaps you have never wanted to. Twining gracefully over a fence or a trellis, softening the sharp outlines of a porch, trailing a pink and blue path over a summer-house, they are beautiful. But take care where you sow them, for once they are planted they cannot be destroyed.

A fence once divided the campus of the Mount Airy Seminary from the property where the Graduate Hall stands. The fence itself was not handsome—a wood and chicken wire affair, but in summer it was colorful with morning-glories. Ten or twelve years after the fence was removed, the vines kept cropping up in near-by gardens. Tiny, inconspicuous little plants would soon send out delicate shoots. Fragile tendrils would reach out toward the other sturdier-looking plants. If no one had paid any attention to them, the morning-glories would soon have covered the whole garden. There was no way to discourage them short of tearing them up by the roots. And even then new shoots soon appeared.

Morning-glories may seem a far cry from the May topic of the Women's Missionary Society, "World Christian Fellowship"; but that's what started this train of thought. Compared with the forces that are continually trying to break up and sub-divide such fellowship, Christian unity seems a delicate and fragile plant. Nationalism, denominationalism, racial pride seem to be in full bloom. Their roots are deep. Their stems are strong. Their flowers are brilliant and sometimes almost beautiful. Beside them the morning-glory seedlings of world Christian fellowship look almost hopelessly inadequate.

Only those who know the true characteristics of the plant know that it is as stubborn as it is meek. The seed has been sown. Some day it will inherit the earth.

Musings of a Minister's Wife . . . Bombshell in Bordenville

Trouble in the Ladies' Aid Society

I HAD taken my mending to the front porch. It is pleasant to stop now and then to glance down the tree-shaded street. It makes my task seem less menial for some reason.

If I had known Mark's bird club would be so hard on his trousers, I might have discouraged it at the start. He climbs into the most impossible places looking into birds' nests, and sometimes he gets down again without tearing his clothes at all. More often he snags them, but every now and then he has a major catastrophe. Fortunately I had some material that would make a fairly inconspicuous patch.

The bird club has been lots of fun, though, in spite of the wear and the quite literal tear on clothes. I don't know when I've seen such excitement as there was around here when the robins learned to fly.

I was smiling to myself and thinking what a stir a boy can make in a household. I didn't hear Mrs. Benson coming till she appeared on the steps.

"You certainly must have a pleasant disposition to find something to smile about while you do your mending. Mending always sours my outlook on life."

"If you had as much of it as I have, you'd either get used to it or have to find some way to get your sugar ration increased."

"Perhaps my disposition is a little sour anyhow. Did Mr. Lathrop tell you about the argument I had at the Ladies' Aid meeting?"

"He just told me that you and Mrs. Jeffers had had words. He didn't give me any of the details."

"Well, it was right after you left. Mrs. Jeffers and Mrs. French and I were in the kitchen. Mrs. French said, perfectly pleasantly, that she thought it would be a good idea to change the arrangement of the dishes in the cupboard. She thought that by reversing the position of the dinner plates and the butter plates we could save ourselves some steps. It was just as though she had lighted a fuse and set off a bomb. Mrs. Jeffers blew up! She said this church had gotten along for a good many years before all these new people came in to tell us how to run things. She had been a member when that cupboard was put in, and they had given a lot of thought to where the dishes were to go. She didn't think we needed any advice on the subject!"

"Oh, no! Not really?"

"Really! I could have gone through the floor. Mrs. French got red from her throat to her hair. She said that she had no idea that her intrusion had been resented by other members of the church and she would be careful not to make any further suggestions. So I just had to say something."

"Why, of course; you couldn't let such an unprovoked attack as that go by. But what did you say? I'd have been speechless."

"To tell the truth, I'm not sure what I did say; I was so upset. But it was something to the effect that Mrs. Jeffers was speaking only for Mrs. Jeffers, not for the members of the church; that most of us were only too delighted that some of the newer members were taking

such an active interest, and that when a congregation was too old to change anything, it was dead."

"And that is entirely true! The way some congregations resist change of every sort is one of the things that keeps the brakes on the whole church. Whether it is in the kitchen or the chancel, they think the way they have always done things is the one and only way to do them.—But what did Mrs. Jeffers say?"

"She burst into tears and said that she had always thought I was her friend, but now she knew where she really stood with me. She hoped she never had to see me again."

"Oh, the poor thing! How could she let herself get so worked up over nothing?"

"She's worn herself out trying to do more than she can do. I haven't a doubt in the world that that is the real trouble. She has really a full-time job waiting on Mary. Sweet as Mary is, her mother just has to do things for her that she cannot do herself. But Mrs. Jeffers has always taken her duties at the church seriously, and she's held herself to a perfectly impossible schedule. Something was bound to give way.—And I was in the road of the avalanche!"

"My husband went around to see her. I hope he can get her straightened out."

"Yes, perhaps he can pacify her."

"No, I don't expect he'll do that. He hasn't talked to me about it, but I know him too well to expect him to try to 'pacify' anyone. He's more likely to try to make her see that she has made a mountain out of a molehill. He will probably try to get her to do less work and more thinking about the things the church really stands for."

"Do you know, I think the whole Ladies' Aid needs to do that. A good many of us belong to the Missionary Society and we do have a fine program there. But there are a lot of women in the Aid who don't come to the services with any regularity. Perhaps if they had a program at their meetings, it would give them something to think about and they wouldn't get so worked up over the arrangement of the dishes."

"Perhaps you are right. It's worth considering."

"But my real reason for telling you all this is that if you see Miss Minnie before I do, I'd be glad if you'd give her the true story. She's already talking, and I would like her to get it straight."

Naughty

Nora's

Nonsense

THIS man is so self-righteous
He gives other folks a pain.
It's a funny kind of "good-
ness"

That makes a person vain.



NAUGHTY NORA

Sacred Sentences and Observations

Ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.

Romans 8: 23

CIVILIZATION has been blessed and cursed by machinery. Not only on far-flung fronts do monster machines crash against each other in demoniacal fury, but in every land the thunder of their impact spreads terror and crushes myriad hearts and homes. Even God's elect cannot escape. Whether from the havoc wrought by man's perverted instruments or by Satan's unseen assaults, the groaning of spirit or of body is universal. But the Christian looks beyond the carnage and sees by faith the resurrected body and the "new heavens and new earth wherein dwelleth righteousness."

+ + +

And thou shalt remember all the way which Jehovah thy God hath led thee.

Deuteronomy 8: 2

MR. J. EDGAR HOOVER, director of the Federal Bureau of Investigation, accustomed to look at life in its darker aspects, expressed his conviction that it was a divine force which was "behind the liberty of America, in the beginning and ever after. No thinking person can deny," he asserted, "that the democracy of the United States has been inspired, guided and nurtured from on high. The spirit of America is God-given." While bemoaning conditions in the world today, we as Americans should rejoice in our favored position and strength, and the high ideals of our democracy. As Christian Americans we should humbly and daily acknowledge our dependence upon almighty God, and pray His continued guidance and care.

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Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.

I John 3: 16

In John 3: 16, we have the "little Bible," the Gospel of God's love and salvation in Jesus. In I John 3: 16, we have the same love reiterated; but the admonition is added to His followers that they, possessing His love, should be willing, like Him, to lay down their lives "for the brethren." As contagious disease spreads, so the life-giving force of Christ's love should be a holy contagion. No sacrifice is too great for true love.

+ + +

For whatsoever is begotten of God overcometh the world.

I John 5: 4

"THE church, like the oak, not only survives the storm but comes out of it bigger and stronger for the lashing," writes Dr. J. B. Baker in "The Church in the Maelstrom." We may dislike adversity's winds and life's storms, but they strengthen character and build up stamina in those who are firmly rooted. The tree that clings to the rocks can hang over the precipice and face stern winters without falling. "Begotten of God," through His Spirit and rooted by faith into the life of His Son, you can stand up and grow strong.

And the Lord said unto the servant, go out into the highways and hedges, and constrain them to come in, that my house may be filled.

Luke 14: 23

"A FULL house" is the ambition of every pastor and congregation. But wishful thinking will not fill it. A pastor was inveighing against the "wasting of time in going about like an agent, ringing doorbells and making short social calls, to coax people to church." He claimed that people should attend services because they want to worship, and that they should seek the pastor because they need a spiritual adviser and confidante. People did seek Christ, publicly, in great congregations, and privately in personal interviews; but He also went out "to seek and to save that which was lost."

+ + +

For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth.

Romans 9: 17, 18

WHEN Pharaoh opposed Moses and rejected God's demands to let the Israelites leave Egypt, that very opposition was turned into an occasion for one of the most outstanding demonstrations in history of God's miracle-working power. Pharaoh was made the unwitting instrument in Jehovah's hands of showing to the world the weakness of even the mightiest of earth's rulers and the supremacy of God's authority and power. The overruling Providence of God permits evil to triumph for a time, but the Almighty eventually overcomes opposition to His Kingdom and delivers His chosen ones.

+ + +

Unto him shall the nations seek.

Isaiah 11: 10

A FINE young man told us recently that in the wide circle of his friends there seemed to be a growing feeling of "hatred" toward our country's "enemies," and this in spite of the high ideals for which our nation stands in her defence of freedom and defiance of aggression. Although the great mass of mankind may now reject the invitation of Jesus Christ to partake as one family of His "feast of love," the time will come when, according to prophecy, "unto him shall the nations seek." At the coming "peace table" of diplomats and statesmen, accord may be sought between the nations, but only at the "table of the Lord" shall be infused the spirit of universal good will.

A PRAYER

O LORD of Hosts, stretch forth, we pray Thee, Thine almighty arm to strengthen and protect our soldiers and sailors. Keep them temperate in all things and grant that they may serve without stumbling and without stain. For their homes and country, give them steadfast loyalty through all the days of separation; for their church, give them reverence and devotion; and grant that returning at length to us they may lead us into greater service in Thy Kingdom, through Jesus Christ our Lord. Amen.

Ideals Versus Reality

THE airplane climbs higher and higher but, like the soaring eagle, it soon reaches its "ceiling." Baffled, it must return to earth and re-power for another climb; but each time to a thinning limit where the stratosphere forbids farther mounting. Beyond is "the blue," which is seen but may not be entered, save as faith wings the spirit Godward. We may dream of heaven and envision spiritually its glories, but here and now we have a ceiling to our ambitions and to our desires. Within the limits of the space and time in which God places us on earth, we are called upon to shape our ideals and make ready for our later ascension.

Well has someone written: "Here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere, is thy Ideal: work it out therefrom; and working, believe, live, be free. Fool! the Ideal is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth; the thing thou seekest is already within thee, here or nowhere, couldst thou only see!"

The American Way

At a recent Lutheran Conference one of our church leaders bemoaned the fact that the people of the United States had become self-satisfied before the war. Their whole time and attention were occupied with making money and spending it. Better things to eat, wear, live in, and to go about in, for greater comfort and enjoyment, engaged their time and energy. "They were just running around in a circle and getting nowhere," he said, "until the war knocked them, like all other people, off their feet."

When Dr. A. was questioned as to what our citizenry should do other than develop and utilize our resources, he replied: "The nation as such naturally should not be expected to evangelize the world or carry on spiritual work as does the church; but the money made, instead of being selfishly enjoyed by the few, should be distributed in part to the poor and needy for humanitarian purposes, and to all alike for educational advancement and general uplift." Such a program, he admitted, is engaged in by our nation, through its public schools, hospitals, and welfare agencies. The American way, while not necessarily Christian, is one of which we may well be proud, and is not entirely materialistic and selfish. We can be truly grateful for our national heritage, and we should rejoice that multitudes are willing to sacrifice to the limit for the defence of our "life, liberty, and the pursuit of happiness," and for the furtherance of our national ideals.

The Christian's Mission

As citizens of the Kingdom of heaven as well as of the United States, we have a dual duty. In our allegiance to the one we dare not neglect our duties to the other.

Fortunate are we, in a land of religious freedom and high ideals, that the state allows each citizen the right of private judgment on matters of conscience, and welcomes the co-operation of the church in the furtherance of Christian principles and activities throughout our land.

Unlike the state, the church has a special mission to fulfill. Its functions embrace all realms and its operations are not limited by national boundaries. It would lay hold on the material, intellectual, and moral wealth of the people and conscript them for the highest purposes possible. Not satisfied with selfish enjoyment, or even with humanitarian efforts and social uplift, the followers of Christ would have each citizen become positively Christian in spirit and life. As Dr. J. B. Baker says in "The Church in the Maelstrom": "The vital fact for the church to remember now is that Christ's kingdom 'is not of this world,' that it is a spiritual and not a military kingdom, that its sword is the Word of God and not steel, that its power is in prayer and not powder." "It should be interested in every social service, in every moral reform, in better music, better housing, better working conditions; but its real mission is bringing man to God." The spiritual forces of Christendom are mobilized through the church for definite and aggressive conquest of sin, and triumph of righteousness and love.

Iron in Religion

"We have strained too much of the iron out of our religion. Our beautiful churches, comfortable seats, just the right temperature, and short, sugar-coated sermons have taken the hardness out of our worship and our service to God. We have almost forgotten that every religion and government has been founded and sustained in blood and sweat and suffering. We no longer have to suffer for our religion; and most of us are willing to serve when it does not inconvenience us. Our country required us, at times, to leave all, go where sent, and die if necessary. That is exactly what Christ said He would require of all citizens of His Kingdom. The 'soft stuff' won't go over with 'Uncle Sam'; and, let us not fool ourselves, it will not go with God. He said, 'I will spew thee out of my mouth.' Neutrals are out of caste in the world today, and they ought to be out of caste in the church."—*Bulletin of All Saints' Church, Baltimore, Maryland.*

THE HIGH WAY

"To every man there cometh
A way, and ways, and a Way;
And the high soul climbs the high way,
And the low gropes on the low;
And in between, on the misty flats,
The rest drift to and fro.

"But to every man there openeth
A high way, and a low;
And every man decideth
The way his soul shall go."—*John Oxenham*

The suggestions in the four columns of these two facing pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.

ACROSS THE DESK

THESE are times when a stretchable kind of paper would be a boon to THE LUTHERAN. If our thirty-two pages, $10\frac{1}{8} \times 7\frac{1}{4}$ inches, could be temporarily extended in length and breadth, the problem of reporting synods, explaining causes, maintaining departments, and publishing news while it is news would be solved. But although the description of an event can be inflated, compressed, mangled, and decked out in pictures or quite deleted, the paper on which it is printed keeps the fixed dimensions.

The occasion of the above plaintive paragraph is the annual super-abundance at this time of year of contributions entitled to publication in our news medium. THE LUTHERAN was established by the U. L. C. A. to report important occasions and affairs. "What about the blue pencil?" you ask. "Please, sir, a black one is just as effective. But where will one begin deletions?" Many years ago an economist advocated the limitation of increases in capital funds. The Standard Oil corporation was under direct legal attack. We asked a judge then in office why there was no "ceiling" on individual and corporate capital. His reply was also a question—"At what total would you place the limit?" We did not know and neither did the judge. We felt sure we would never have what we deserve.

WARS AND WOMEN

WHEN Mrs. Roosevelt began her impressive address at the Muhlenberg bicentennial celebration on the campus of Muhlenberg College at Allentown, Pa., on May 26, she remarked that the part taken by women in the wars of the United States was a major one, though not always appreciated. She made it very clear, however, that no Helen of Troy, nor Cleopatra of Egypt, figures in the developments of America. So far as we know, there have been few, if any, political "salons" where wives of leading citizens exchanged rumors and reports, somewhat after the fashion of high society in Paris and in London in the seventeenth and the eighteenth centuries. There are no Buckingham—Catherine—Richelieu, no Essex—Raleigh—Elizabeth episodes in United States history on which a Dumas or a Sir Walter Scott could build thrilling romances.

What we interpreted as the meaning of our First Lady's references to the women of the war periods in our history was twofold. It consisted in part of the increased burdens which the absence of the men of the family compelled them to carry. In more recent years the added responsibilities consisted largely of executive and administrative duties in the home and in response to civic services, of which the work of the Red Cross, the Emergency Relief, and local undertaking are illustrative. But during earlier wars, such as the Revolution and the civil conflict of 1861-1865, heroic women carried on a daily conflict with poverty not less courageous than many of the battles fought by their men folk in the armies.

But the main part taken by women during great wars is in sustaining their nation's morale. This has been the case since that first Spartan mother bade her son return from a conflict bearing his shield or being carried upon

it. In many instances the signs of defeat first become apparent when the soldiers on leave do not receive from their home folk that firm conviction that their cause is just and that victory will be theirs if they continue the struggle. On the contrary, the assurance which women seem to possess, often to a degree that would take the form of cruelty were it translated into action, subtly communicates itself to those who are engaged in battles and enables them to persist until victory has crowned their efforts. We thought we could find in the background of Mrs. Roosevelt's remarks this attribute of the women of the Revolution and of the War between the States and of the present conflict. There is no division as to sex relative to the appreciation of the freedom which we now enjoy.

The Cost of Privileges

But Mrs. Roosevelt, though her tribute to her sex was appreciative of contributions to the maintenance of the nation's institutions and to undergirding the principles of democracy with influences generated in the pursuit of domestic and community life, did not follow her introduction with a eulogy. We have taken our privileges too much for granted, she asserted. We have not taken account of the cost of all that the women of our time and country possess for its asking rather than for its earning. The hopes have not been realized and the promises have been only partially kept that a better "way of life" would result when suffrage, contractual equality with men, and parallel channels of employment were legalized. On the contrary, many forms of iniquity to which women are in consent if not in partnership, confront us now.

As she approached the concluding portion of her address, Mrs. Roosevelt's earnestness was increasingly evident. Her voice was higher in pitch and greater in volume. Gestures of the hands and arms complemented the impressiveness of her words. We interpreted her speech as both warning and appeal. She seemed convinced that women have not made the best and fullest use of their privileges. She evidently believes that a right is only temporarily possessed where it is not invigorated by the sense of responsibility that prompts action.

It was our final conclusion that Mrs. Roosevelt considers her country and nation to have a destiny, in preparation for the realization of which the rights of the democratic way of life are given in large measure to women. She deems this to be a critical time in the country's stewardship of its resources, natural, moral, and spiritual. In this also the women have obligations. If they fail at this crisis, their privileges will yield to the imperatives of a totalitarian regime.

We deem our church favored by the willingness of the First Lady to come from Washington to Allentown, to a church celebration and to a Lutheran college campus, to speak. We use the prerogative of the U. L. C. A.'s official journal to express our grateful appreciation of her address. We believe the Lutheran women of our land will not be blind and deaf to her conception of the present in relation to the future.

FROM FARAWAY INDIA

ON May 25 a communication from India reached us: it bore the address of our residence instead of 1228 Spruce Street, Philadelphia, which is the location of the office of THE LUTHERAN. We remarked upon that fact since five months had elapsed since its dating in Guntur, India. It was an attractive "Parish Abroad Letter"; in print, not script, and containing six pages of approximately three-fifths the size of a page in THE LUTHERAN. Its editor was the Rev. Henry H. Moyer, D.D., with Mr. T. Satyanandam, headmaster, assistant editor.

The longest article is over the signature of "the Rev. and Mrs. Henry H. Moyer"; it occupies one and two-thirds pages. It is an interesting description of what we infer is titled by the missionaries an Evangelistic Camp. Six people, four besides Dr. and Mrs. Moyer, constituted the party. The first reference is doubtless far more significant in India than would be the case in most of the U. L. C. A.'s areas in the United States and Canada. One reads: "For the last few days we have been having rains which are long overdue, but very welcome. Since the rains did not come in July, but two months later, the first crop was a failure. Had the present rains not come, the second crop, which was planted about a month ago (late November, Ed.), would have dried up also; so this rain is quite providential and very welcome."

Following this opening sentence, the letter indicates that the party had been engaged in open-air preaching, with headquarters at Gorrepad, but reaching six adjacent villages. They were on a "five-mile walk" from one of the six when the first drops of rain fell and indicated the beginning of heavy tropical downpours.

Dr. Moyer explained in following sentences that for meetings of non-Christians a street intersection is selected and a portable movie outfit set up. This consists of a 300-watt motor generator, wiring, and a screen. A following paragraph reads:

"After showing the film, 'Killing the Killer' (a picture showing how a mongoose kills the cobra), I put on the radio for a short time. By this time we had a crowd of about 250, so we began to show the pictures of the Life of Christ, the pastor explaining the pictures. Through the showing of the five reels it rained off and on, not heavy, but a drizzle and enough just about to soak my sweater. In spite of that, we had a crowd of about 450 people; only about twenty-five left when a particularly heavy drizzle fell. It was quite encouraging to see that people who had not yet come to accept Christ were willing to sit on the wet ground and in the rain to see the film of His life. I thought to myself truly they put to shame our nominal Christians in all countries who are absent from church on a rainy day."

Direct preaching, the radio, and movies or stereopticon are the media of proclaiming the Gospel to the people who gather to hear the missionaries. "To those who can read, we sell Gospel portions and give away free Gospel tracts along the line of our message." But the illiteracy of the people limits reading to a few.

Four of the six pages are filled with paragraphs in which Indian Christian pastors report from their parishes. Eleven are named, and in each the American reader will note some item indicative of the difference between our surroundings and those characteristic of this mission field. We quote:

"At our last conference after an inspiring talk on

evangelism, we started a special preaching band, giving each member a bag to carry his Bible, hymnbook, and symbols with the words, 'Woe is me, if I preach not the Gospel.'

"The work of the Gospel was hindered in this quarter due to famine conditions. Though our people are very poor, they expressed a desire to help the depressed missions in India, and we hope that later our parish will be able to do something along that line.

"In my parish there are three widowed Bible women who are teaching Hindu caste women the Word of God. I am thankful for their co-operation.

"We are glad to report that the Sazzapuram congregation finally was able to build a mud-wall and thatched-roof shed in which they are conducting their prayers. For many years they had to meet in the houses of one of the Christians or in the shade of some tree.

"Nadendla is a village with a population of about 4,000. . . . They are famous for their worship of holy men. There are about 101 temples in which these very orthodox Hindus worship. In this village the caste people did not allow the outcastes to go through their streets with shoes on, or carry umbrellas, or clothed properly.

Eleshwaripalem, the largest congregation in this division, has been showing a lack of spiritual life for the last few years. Pray that we may be able to quicken it to newness of life."

The several paragraphs from the parishes carry the names of the pastors, many of which consist of an initial which signifies the family and the name of a Bible character—for example, J. Moses, P. Zechariah, and Y. Joseph. Miss Hilda Kaercher explained to us that these names are given converts to Christianity at the time of their baptism in order to replace names hitherto used, which are the names of Hindu gods or Hindu terms.

"THESE DAYS" AND WOMEN'S SERVICES

This present time when the world despairs of itself, the Church still stands as the exponent of human brotherhood and the diaconate remembers with humility that as the world becomes part of Christ's Church, then they are that "Tree of Life whereof the leaves serve the healing of nations."

So for every temperament—academic, executive, adventurous, home-loving—the deaconess finds a great variety of opportunities to make a contribution of lasting value, for her life is animated by the spirit of compassion and love of the Great Master. Only young women gripped with a sincere desire to help others and feeling the challenge of the Master's life—a life of service, sacrifice and love to the end, should answer their Church's call to enter a Deaconess Motherhouse, and step on the first rung of the profession's ladder. After that, if they are not self-centered and can stand a life that may be very humdrum at times; if they have emotional stability and can do creative work; if they have a sense of humor and can stand ready for any service of which the Church may have need; with a world worn, bewildered, and seeking guidance; with a Church awakening to the need for women trained for Christian leadership in its institutions and agencies, they can experience the joy of consecrating all their gifts in the service of their Church as they live the Gospel with utter self-abandon.

—Sister Anna Ebert

Our Lord's Last Words

Authority Given to Proclaim Eternal Inheritance

By NATHAN R. MELHORN

Matthew 28: 16-20; Mark 16: 14-20; Luke 24: 49-53

The Sunday School Lesson for June 21

THE portions of Scripture that have been chosen as the text for the senior departments of U. L. C. A. Sunday schools to be studied June 21 are unique in that they constitute the conclusions of the Gospels of Matthew, Mark, and Luke. Each excerpt is the evangelist's recollection and record of what the Lord had said the last time they were in His presence before "He ascended and a cloud received Him out of their sight." The three descriptions are not the exact equivalents of each other, though there is no antagonism the one for another. They are clearly an illustration of the varying major impressions which were made upon the devout and intimate followers of Jesus during their visible companionships with Him. They indicate what each retained in memory or had recalled to him by the Holy Spirit, decades later in their discipleship. We suggest that the teachers and students of this lesson compare in detail the verses with which each evangelist closes his record, noting the significance of certain key words as the evangelists used them.

The Teaching Office

There is, for example, an interesting comparison of words in St. Matthew's record in those nineteenth and twentieth verses, which have become so familiar to us because we have adopted the custom of calling them The Great Commission. The verses read: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

It is interesting to observe that in the Greek text which we have in St. Matthew's Gospel a verbal distinction is indicated between "making disciples" and "teaching them." The Greek word for "making disciples" was more distinctly personal than the Greek word which is used for "teaching them." "To be a disciple," we quote Thayer's *Greek-English Lexicon*, "is to follow the precepts and instruction of the one who has been recognized as the Master." It is true that in the making of a disciple teaching and instruction are factors. But the teaching and the instruction have as their purpose the development of loyalty, the urge to fol-

low, the impulse to spread the influence and example of the Master. The other word which we translate "teaching them" refers particularly to the bestowal of truths or theories. Recognized is the ability to separate the content of the lesson from the lesson's giver. To be a disciple is to be a follower, but to be a pupil requires nothing more than the recognition of another who can teach what one desires to know and put oneself in the way of learning it. Some of the most diligent students of Holy Scripture have been the most aggressive foes of faith in Christ and in the Gospel.

The final verse of Matthew's Gospel develops an implication of this distinction between disciples and pupils. It is to the disciple that Jesus makes the promise, "Lo, I am with you always, even unto the end of the world."

An Authorized Herald

There is an implication of the authority bestowed upon the disciples that is emphasized in the closing of the Gospel of St. Mark. He uses in the fifteenth verse a Greek word which has a somewhat technical content. The sentence reads: "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Instead of the word *preach*, one might, for the sake of greater accuracy, use the term *proclaim*, as when a civic authority publishes a declaration or a decree. Mark is conveying to the readers of his Gospel the fact that Jesus not only gave believers in general and the apostles in particular the messages which we entitle the Gospel, but also gave those who went forth to preach the authority which enabled them to declare in His name, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There was the same responsibility in one's attitude toward this declaration when it was spoken or written by a believer in Christ as there is in the communication of an ambassador of one ruler to another. In the realm of spiritual power those who believe and proclaim the Gospel can be called the ministers

plenipotentiary of the kingdom of God.

Since there was a period when something extraordinary was necessary in order that this authority of the herald of the Gospel might be recognized, they, the messengers, were endowed with forms of grace which gradually disappeared as the authority of the church through the Word became more efficient. But at first the preachers of Christianity were able to make use of what Mark titles "*signs* that accompany them that believe." Among these signs was the ability to cast out evil spirits, to speak with new tongues, to take up serpents, and to drink poisons without being hurt. On the positive side the gift of healing, "They shall lay hands on the sick, and they shall recover," the discerning of spirits and other gifts of grace were bestowed.

Mark closes his record by reporting in a single brief verse the ascension of our Lord and the subsequent activities of the disciples, who, he writes, "went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Luke's Conclusion

In the Gospel of St. Luke there is still a third view of the scene that occurred when our Lord parted finally from His disciples. What Luke considered important to those to whom he wrote was the recognition of the Lordship of Christ, which was expressed by them at the moment of final visible communion. He records: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy."

The word which is the key term to this action by the disciples is the one which we translate *worship*. It was a Greek term which meant an expression of combined adoration and obedience. It was the act of homage which was indicated by falling upon one's knees and touching the ground with the forehead. We have the expression, *to make obeisance*. It has the peculiar application to the worship of God and of Christ, a very technical religious term.

Upon Luke's mind the impression was indelibly made. Those who had followed Jesus after He had called them to be His disciples; those men who had observed His miracles; who after they had lost their faith temporarily, had recovered it; who were the beneficiaries of His miracles and the recipients of His authority; they finally came to that recognition of His divinity that led them when He had lifted up His hands, to fall upon their faces in reverent adoration before Him. Such a complete acknowledgment of surrender can occur only when the Master is God and the worshiper a sinner saved to serve.

DAILY BIBLE READINGS

June 15-21

M. The Great Commission. Matthew 28: 16-20.
T. Stirring Up the Gift of God. II Tim. 1: 1-14.
W. Preparation for Service. Ephesians 4: 1-16.
Th. Philip and the Ethiopian. Acts 8: 26-40.
F. Come . . . and Help Us. Acts 16: 6-10.
Sat. Approved Unto God. II Timothy 2: 14-16.
S. The Gospel for All. Revelation 22: 16, 17.

The Young People

By AMOS JOHN TRAVER, Frederick, Md.

Difficult Do's— To Speak the Truth in Love

Ephesians 4: 15

THE Church at Ephesus was surrounded by overwhelming numbers of heathen. There was nothing in the current life of the city that would be prophetic of anything but a lingering death for Christianity. Temptations pressed in upon the little band of disciples and they needed the constant prayers and counsel of the founder of their Ephesian church, the apostle Paul. The letter from which our topic is taken is written to encourage those who otherwise might feel that the effort to keep the church alive was not worth the cost.

What does Paul say to these first century Christians? How are they to combat the sects and isms seeking to lead them astray? Paul tells them to grow up, to think as adults, not as children. He tells them that the full measure of human stature is in Christ. He did not work out for them any elaborate plan for extension. Numbers to him were important, but secondary. Quality was first. It is childish to measure anything spiritual by quantity. It was the quality of the lives of these early Christians that won their neighbors to Christ. Oh, they witnessed for Christ. But their testimony would have been utterly vain unless they had also showed in their lives that "they had been with Jesus and had learned of Him."

Adult Speech

In the character of his speech a Christian surely needs to grow up. The truth spoken in love is a good motto. It does not say that the truth must always be spoken. In some cases to speak the truth will deny the Christian love that should tie neighbors together. Here is a double check on speech. "Well, it was the truth, wasn't it?" does not justify the words that hurt. One must also ask, "Was it kind?"

The *Readers' Digest* offers the following "Quotable Quote" by Olin Miller: "A man who won't lie to a woman has very little consideration for her feelings." We would not agree to that, but back of this crude and pagan justification for a social lie, with its insulting estimate of woman, is a principle that may be redeemed for Christian use. John Wesley was once accosted by a very "good" woman who was

known for her sharp tongue. Said the woman, "I pride myself on telling the truth, whatever it costs." To this Wesley replied, "Well, sister, you have one talent there that would better be buried in a napkin."

Shall we say that it is just as necessary to speak kindly as to speak truthfully? If we do, we cut straight across the inherited prejudices of most of us. We do not really believe that it is just as deadly a sin to be cruel as to be a liar. Neither is justifiable. Too many Christians place truth on one plane of conduct and kindness on another. The first they deem essential and the second an admirable quality but not quite essential.

Paul was echoing the teaching of Jesus when he tied these two virtues together. Jesus did not hesitate in speaking to men frankly about their unpleasant and sinful lives. He knew when to speak in that way. Do not imagine that He was the only teacher in His generation who preached at the sinners. But they listened to Jesus. If there was anything in them to respond to His grace, they did not turn away angry but repentance. Unless somehow love shines through the truth that we speak to or about our neighbors we will fail in their redemption. When we *grow up* in the Christian life our speech will blend truth and love until they become one. Then the quality of our living will support the witness of our lips.

Be Considerate

Children are not considerate about anything. The child does not keep still when it wants a drink in the night. It shouts with lusty insistence, "I wanna dink, I wanna dink!" It will wake up the neighborhood with a thought only for itself. It means nothing to the child that mother and father have had a hard day and need their rest. When that child grows up in the truest meaning of growth, it would stifle its thirst rather than disturb tired loved ones.

A great many of us grow physically without getting over the selfishness of childhood. "I want what I want when I want it," would unfortunately express the creed of more than our Axis enemies. We speak without consideration for others because we are centered in our own selfish desires. We tell over tales of the indiscretions of others, liking the sensation of being the center of interest. Our curiosity, a very selfish trait, leads us to pry into the secrets of our neighbors. We recite the pranks of our neighbors' children with no attempt "to put the most charitable con-

struction upon them." It is childish to be thoughtless in our speech about others. Christ has no part with those who tell the truth to hurt, or tell the hurtful truth without consideration.

The Call to Winsomeness

Have we ever stopped to consider the importance of kindness in the strategy of the kingdom? It may not be a summertime illustration, but there is a beautiful figure used by someone to describe Jesus and the sinners who were drawn to Him. "Jesus," he wrote, "is like a fire in the open woods on a cold winter night, while around it gather the woodsmen warming their hands." Jesus drew men to Him because He spoke the truth. "Never man so spake," they said. Those who came, however, because of the intellectual challenge of the mind of Jesus, were not standing nearby, or even afar off, when Jesus hung upon the cross. The kingdom could not be founded on truth alone if we use the commonly accepted definition. Add the word Christian, and truth becomes kind and considerate, winsome and full of grace. Men were often puzzled by that which Jesus said. Even His best friends were slow to understand His words. But they loved Him. They loved Him because He had first loved them. Whatever He said, they knew love was somewhere in it.

The method for the growth of the church has not changed through the centuries. Jesus still depends on the appeal of men to men. He seeks to so fully enter men's hearts that they will become attractive to others. If His followers are gossipy, cruelly blunt, even when speaking the truth, they will never win their neighbors to Him. "If she is a Christian, give me a first-class heathen," was the remark of one neighbor who had felt the barb of an unkind tongue. The method by which the church is to grow demands that Christians speak the truth in love.

This is a vastly important rule that Paul gives the church at Ephesus. For Christian growth, for the quality of life that can be called Christian, truth is not enough. Kindness must be so much a part of the inner life that it seeps out into all we say or do. To be Christlike, we must be kind. The wholesome Christian character will speak the truth when and how it serves the purposes of love. And such a Christ-likeness will mean glorious power to win others to Christ.

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To LEADERS: Topic date, June 21. Next, "Deaconesses in Our Church." ...

Pocono Pickings

VACATION HOTELS AND CAMPS PLAN FOR SUMMER Stroudsburg Congregation's Diamond Jubilee

By P. N. WOHLSEN

THE prayers of many pastors and vestrymen in the Pocono region are that people will not become so ration-minded that they feel their religion should likewise become rationed, with a little now and then as sufficient to carry them through. Early reports from some of the rural churches indicate that the effect of the recent gas-rationing order of the government is likely to produce just such a situation. Many persons have expressed the opinion that it will be impossible for them to be found regularly in the "House of the Lord" on the Lord's Day because of shortage of gasoline. They delude themselves into believing that a little religion occasionally will suffice. In some cases, however, it has been found that persons who formerly felt that the car was necessary for church attendance, have resorted to foot travel and are found in their church each Lord's Day. It is hoped that members will return to "the good old days" and walk to church with the family and restore the almost forgotten "family pew."

Proprietors of a number of resort hotels in the Poconos announce that already vacationists are forgetting the term "week-end" and instead of spending four or five such periods in the resort region, now request rates for a stay of from one to four weeks at the hotel of their choice. Many are of the opinion that the order for gas-rationing and tire-rationing will be the means of restoring the regular vacation period. Indications point to the fact that there will be more long-term vacations instead of the few short ones that prevailed in recent years. It is hoped that those who use their cars to spend a season in the beautiful Pocono region, far from the Atlantic coast, will make use of their small allowance of gas to attend services on the Lord's Day and thus maintain a strong spiritual foundation during these trying war days.

Camps for Boys and Girls

Announcement has been made that long before the time for the opening of our Lutheran camps in the Poconos, a waiting list had to be established. Camp Miller, the Ministerium of Pennsylvania's camp for boys above Shawnee-on-Delaware, will be filled to capacity during the summer season. The same can be said of the Ministerium's camp for girls, Camp Hagan, a few miles to the north of the Camp Miller site. Both of these camps will open June 27, when hundreds of boys and girls will enter

upon a period of training.

Camp Paradise Falls for girls, high in the Poconos, with its beautiful scenic location, will this year conduct both a senior and a junior camp. Advance reports indicate a large attendance at this camp. The large Lake Crawford affords splendid opportunities for aquatic sports. A church school, as well as church services on the property, provides opportunity for youth to maintain continued religious contacts while enjoying a season in the outdoors.

Inner Mission Retreat

The Inner Mission Board of the Ministerium of Pennsylvania announces the annual Inner Mission Retreat to be held at Paradise Falls, in the beautiful Paradise Valley, beginning June 23. Dr. G. H. Bechtold, executive secretary of the Inner Mission Board, has arranged a profitable program with an exceptional corps of instructors. Hundreds of members of our churches will enjoy a season in this popular Lutheran resort. Last year's retreat made possible greater intensive congregational activity in this important field.

Since last fall, *Grace Church, East Stroudsburg*, has been busily engaged in a program of debt reduction. Each month, for the past six months, a \$500 debt bond has been burned at special services, and the debt has been reduced by \$3,000. It is the plan of the pastor, the Rev. J. S. Kistler, and people completely to liquidate the entire indebtedness by 1946, when the congregation will celebrate its golden jubilee. Both pastor and people feel very much encouraged with the progress that is being made in this effort. It will be truly a happy day for Pastor Kistler, who has served this congregation since his ordination, during which time the congregation has shown remarkable increase in membership and has built a fine church school building and a very churchly sanctuary.

Diamond Jubilee

Great interest was manifest at *St. John's Church, Stroudsburg*, May 10 to 24. During this time the congregation engaged in the celebration of its "Diamond Jubilee" and the fifteenth anniversary of the present pastorate. Among the speakers who addressed the large congregations during this celebration were the Rev. Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, with which body the congregation has always been affiliated; the

Rev. H. C. Snyder, president of the Allentown Conference; G. H. Bechtold, D.D., executive secretary of the Inner Mission Board; the Rev. Floyd L. Eichner, pastor of St. John's from 1912 to 1927; and Dr. Levering Tyson, president of Muhlenberg College.

One of the features of the celebration was the presentation of a beautiful pageant which portrayed the history of this "Guest Church of the Poconos." The pageant opened with a scene within old Fort Hamilton of pre-Revolutionary days, upon which site the present church is located. The scene which depicted the organization of the congregation by twelve male members evoked favorable comment, since four male descendants who impersonated ancestors are still affiliated with St. John's. Scenes revealing the decision to erect the church, the laying of the cornerstone, the cancellation of indebtedness, and important events during the pastorates of the Revs. B. F. Apple, Floyd L. Eichner and Pastor Wohlsten were shown. One scene portrayed "The Contribution of St. John's to the Christian Ministry." Five of her sons have entered full-time service in the church, two of whom were present in person and extended greetings—the Rev. C. E. Brodell of Hegins, Pa., and A. S. Wohlsten of Pottstown, Pa.

St. John's was organized during the closing days of the War between the States, December 26, 1866, by D. M. Henkel, D.D., then serving several rural churches in Monroe County. Twelve members constituted the first group. Today the membership numbers 875 confirmed members, 71 per cent of whom receive the Sacrament at least once each year. St. John's has always met its apportionment in full and has responded to all of the calls from the church at large. One of its former members, Henry Singmaster, left a legacy of \$50,000 to the Philadelphia Seminary. The following persons served as pastors: D. M. Henkel, D.D., G. W. Marriott, D.D., John Kohler, J. W. Mattern, John J. Foust, Charles D. Clauss, B. F. Apple, Floyd L. Eichner; and the present pastor, P. N. Wohlsten, since 1927.

At the service which marked the fifteenth anniversary of Pastor Wohlsten, the Muhlenberg College Choir presented an excellent program of sacred music under the direction of H. K. Marks, Mus.D., who also provided a brief organ recital. The address was delivered by Dr. Tyson, president of Muhlenberg. The pastor was remembered with a sizable Defense Bond. Other gifts were presented Pastor and Mrs. Wohlsten by the organizations and Bible classes. At the presentation, A. F. Everitt, vice-president of the congregation, spoke of the splendid co-operation between pastor and people.

West Penn Conference

Outstanding Program for Seminary Week at Gettysburg

By PAUL LEVI FOULK

THE seventeenth annual Seminary Week at Gettysburg is history. It was a great week of spiritual stimulation. Featuring the week was the dedication of the new chapel, "The Church of the Abiding Presence." This cost \$150,000; and all but \$20,000 has been paid. Many memorials were listed in the dedication booklet. The service of dedication was conducted by Dr. A. R. Wentz, seminary president, and the sermon was preached by Dr. Knubel, president of the United Lutheran Church. Dr. Knubel used for his text the Eighty-fourth Psalm, stating how great will be the influence upon the young men who are trained at Gettysburg by reason of such an inspiring place of worship. He also spoke of the beauty of worship and the strength of worship. The building, which seats over 500, was filled, and several hundred more were present to enjoy the service by means of the outdoor broadcast.

Dr. Theodore G. Tappert told of the Lutheran Church in America from pre-colonial times and the changes that have occurred over the years in which the struggling Lutheran congregations have been merged into a United Lutheran Church. Dr. Harris E. Kirk of Baltimore presented two able lectures on Jeremiah, saying that this prophet was most appropriate for these modern days. Bishop Edwin Holt Hughes gave the lectures on Effective Preaching, upon the foundation established by Dr. and Mrs. Jeremiah Zimmerman. His lectures were filled with wit and sound common sense; and as such, were the result of a long active life in the ministry. Dr. Harvey D. Hoover, of the faculty, gave a one-hour resume of the Rural Conference held in April at the seminary. Dr. Norman Vincent Peale of New York gave two lectures on "Personal Counseling."

The alumni luncheon and business meeting was of much interest. President Wentz told about the plans of the Seminary Board for a new library building to cost \$100,000 and that to date \$24,000 has been received toward this project. He said Gettysburg now has a library of 54,000 volumes, all catalogued according to Library of Congress methods. He also spoke of the remodeling or rebuilding of the old dormitory, which has served the seminary for 110 years. Twenty-eight students are definitely registered to enter the junior class in the fall of 1942. At the business session of the Association, the Rev. H. Clay Bergstresser of Hazelton, and the Rev. L. Burns Saltzgeber of Washington, presented timely messages. The

officers who served so well during the past years were unanimously re-elected: President, the Rev. Walter V. Garrett, Norwood; vice-president, the Rev. Elwood S. Falkenstine, New Cumberland; secretary, the Rev. George D. Laird, Felton; treasurer, the Rev. Paul H. Smith, Milton.

Another interesting feature of the week was the two-hour conferences on Personal Counseling led by Prof. Carl C. Rasmussen, Dr. S. T. Nicholas, Dr. W. S. Herman, Dr. R. H. Gearhart, Jr., and the Rev. Henry W. Sternat.

Dr. H. C. Alleman preached the sermon to the twelve members of the graduating class, and Dr. Wentz awarded the diplomas. The service was held in the new chapel.

Six of the men graduating were from the territory of the West Penn Conference: John Lawrence Burkholder, Newville; Donald Goodyear Doll, York County; Emmanuel James Hoover, York; Nolan Revere Little, Carlisle; Charles William Sprengel, York; and Robert Hanley Fischer.

During the past year four Middlers did clinical field work, and for 1942 eight are definitely assigned to the same work. Many of the Middlers and Juniors have served as student pastors on our territory. They are an inspiration to our people and a real help to pastors who have been fortunate enough to have their services.

Personal

Dr. Francis C. Mason of the English Department of Gettysburg College recently addressed the York branch of the Women's League of Gettysburg College in Christ Church, York.

The college alumni of York County recently elected the following officers: J. Alfred Hamme, president; Attorney Paul E. Stein, vice-president; secretary, Alvin C. Heiges; treasurer, John Carl Foster. The guest speaker at the meeting was Dr. Henry W. A. Hanson, president of the college. Others who spoke were Paul Cessna, alumni secretary; Attorney Horace G. Ports, president of the Alumni Association; Henry Bream, head football and basketball coach at the college; Pete Beeson, wrestling and track coach; George H. Hummel, representative of the athletic council; and Prof. C. E. Bilheimer, athletic director.

The Rev. Snyder Alleman recently observed the first anniversary of his pastorate at the East Berlin-Abbotstown Parish. In the church bulletin we note the success of his work by the

increase in salary—the action of the joint council, also the installation of a telephone which will be paid for by the congregations.

The fifth anniversary of the Rev. Lester Milton Utz, York Springs, was fittingly observed May 7-10 in this three-church parish. An attractive bulletin gives a detailed record of the achievements of five years in this Adams County rural parish. Speakers who appeared were the Rev. A. M. Hollinger of Hanover, Dr. Ralph D. Heim, head of the Gettysburg Seminary's Department of Christian Education; Dr. M. R. Hamsher, Harrisburg, president of the Central Pennsylvania Synod; and the Rev. Dwight Putman of Gettysburg. Some of the improvements noted are: Annual every member visitation instituted; publishing of quarterly financial statements; a parish directory and rededication booklets for each church showing marked improvements in all church property. Mr. Utz has been active in community and extra-parish work.

Sunday School Unit Dedicated

St. John's Church, Littlestown, dedicated a new Sunday school unit May 17 costing \$15,000. Built of brick, it contains kitchen, class rooms and auditorium. Both buildings were equipped with an automatic heating system. For the dedication services, the Rev. I. M. Lau of York, a former pastor, preached the sermon. The afternoon sermon was preached by the president of conference, the Rev. Elwood S. Falkenstine, and the evening sermon by the Rev. Alton Motter, a son of the congregation. The pastor is the Rev. Kenneth D. James, native of Hanover.

The York District Luther League convention will be held at Camp Nawakwa August 30 to September 2.

Dr. Gould Wickey spoke at the fellowship dinner in St. Paul's, York, May 26, to an enthusiastic group of Leaguers.

Waterloo, Wis. Ever since the first young man left St. Paul's congregation to enter the service of his country, the church has reached out in every direction to minister to the needs of their men in the service. A gift of an Army and Navy Service Book, together with a communion card, has gone to each of the men, encouraging them to take an active part in the church services while at camp. Various auxiliaries of the congregation have let the men know of their interest from time to time, and of far greater worth than all is the close and personal contact which the pastor, the Rev. Frank O. Broesicke, has maintained with each one through regular correspondence.

Southern Seminarians Rejoice

Debt Burden Lifted, Students Graduated, Alumni in Fellowship Make Memorable Commencement

THE Lutheran Theological Southern Seminary, Columbia, S. C., brought to a close another successful session with its Commencement Program May 19 and 20. Featured in the program was an address by Dr. Charles B. Foelsch, pastor of Luther Memorial Church, Washington, D. C., at the alumni luncheon. The address at the graduating services by Dr. John Fielding Crigler, pastor of St. Mark's Church, Charlotte, N. C.; an address by the Rev. Dermon A. Sox, pastor of Advent Church, Navy Yard, Charleston, before the Students' Mission League.

In his message at the alumni luncheon Dr. Foelsch suggested three important things for the minister: A sense of awe in the presence of God; the sense of a great Saviour, as we hold fast to Him in faith; to be empowered by the Spirit of God.

Pastor Sox spoke of the need for making adjustments in life today, and of how many are unable to meet these and other issues. He told of how the schedule of family life is broken and contact lost with the church, and gave many personal experiences showing the effort of the church to help her people in changing conditions.

Dr. Crigler suggested three simple yet important requisites for the minister: Complete consecration to Christ; a sincere love for people; efficient administration.

At the graduation service Wednesday morning, Dr. M. L. Stirewalt, dean of the seminary, was the liturgist, and also read the faculty resolutions relative to the retirement of Dr. Horine.

Dr. Horine Retires from Faculty

Announcement was made of the resignation of Dr. John W. Horine from the seminary faculty. Dr. Horine is retiring after serving as a professor at the institution for more than twenty-three years, and is completing fifty years in the gospel ministry. On behalf of the Alumni Association, the Rev. Voigt R. Cromer, president, presented Dr. Horine with a beautiful mahogany desk as a token of esteem. Also special resolutions of appreciation were read and adopted by the Association. Similar resolutions were prepared by the Faculty of the seminary.

The following eight men received their degrees: *Diploma of graduation*: Edgar T. Chrisemer, Harrisburg, Pa.; *Bachelor of Divinity*: Olin G. Dasher, Marlow, Ga.; David F. Johnson, Columbia; John B. McCullough, Columbia; Lester D. Miller, Jr., Concord, N. C.; George F. Schott, Jr., Hampton,



JOHN W. HORINE, D.D., LL.D.,
Writer, Teacher, Counselor, Friend and
Fifty Years Pastor

Va.; Daniel B. Summers, Elon College, N. C.; John W. Wessinger, Columbia. For the first time in the history of the seminary, the distinction of *Cum Laude* was given. Mr. Schott had the honor of receiving this. All the graduates have either accepted calls or are considering work.

Seminary Free of Debt

Dr. E. C. Cooper, president of the seminary, conferred the degrees upon the graduates. He also announced the action of the Board of Trustees in which the Rev. John Schmidt was elevated from an instructor to a full professorship, and told of the work of the Women's Auxiliary and the prospects for the beginning of the session this fall. Dr. Cooper reported that the seminary is now free of debt, and that during the past three years, more than \$36,000 had been received by the institution in special gifts.

Mrs. J. W. Moretz of Swansea, president of the Women's Missionary Society of the South Carolina Synod, presented each member of the graduating class with a life membership certificate and pin from the society.

At the alumni luncheon, the Rev. Clarence E. Norman, Raleigh, N. C., was toastmaster. The following gave toasts: the Rev. W. C. Boliek, Columbia; Mrs. J. Frank Davis, Shelby, N. C.; the Rev. Fred E. Dufford, Greenville, Tenn. Representing various classes with brief words were: Dr. S. P. Koon,

Lone Star, S. C., class of 1902; the Rev. W. D. Haltiwanger, Johnston, S. C., class of 1912 (of this group the Rev. M. L. Kester has not missed an annual meeting in thirty years); the Rev. Paul M. Counts, White Rock, S. C., class of 1922; the Rev. Glenn L. Barger, Blythe-wood, S. C., class of 1932.

Officers elected by the Alumni Association for the year are: Dr. W. A. Reiser, Augusta, Ga., president; the Rev. L. O. Dasher, West Columbia, secretary - treasurer; vice - presidents, the Rev. M. L. Minnick, W. G. Cobb, J. V. Long, J. M. Frick, N. D. Yount, Dr. H. B. Schaeffer.

Officers elected by the Women's Auxiliary are: Mrs. B. T. Bodie, Columbia, president; Mrs. George S. Bowden, Gastonia, N. C., vice-president; Mrs. E. P. Cave, Columbia, secretary; Mrs. W. A. Reiser, Augusta, Ga., treasurer. The Auxiliary reported many improvements to seminary buildings and grounds during the past year and discussed work for the year ahead. For the second successive year, the Church of the Reformation in Columbia led the churches in the South in the number of individual memberships for the Auxiliary, with a total of 63, Mrs. W. C. Boliek being given credit for this work.

The Rev. G. W. McClanahan, Bessemer City, N. C., a seminary classmate of Dr. Horine, was in attendance at the commencement.

The services were unusually well attended this year and the interest in the work of this important institution of the Church continues to grow.

SUSQUEHANNA UNIVERSITY'S COMMENCEMENT

HOPE in a war-torn world was held out for the eighty-fourth graduating class at Susquehanna University at Selinsgrove, Pa., by Dr. Frances B. Haas, superintendent of Public Instruction for the Commonwealth of Pennsylvania, who addressed the class. "Education will play the leading role in winning the peace which must be won if civilization is to advance." The eighty-fourth commencement exercises at Susquehanna were held in the college chapel on the morning of May 25, as the university plans its war-time accelerated program with the first short session of this program opening June 15.

President G. Morris Smith conferred fifty-nine bachelor of arts, bachelor of science, and bachelor of science in music education degrees. Candidates for these degrees were presented by Dean Russell Galt.

Senior honors went to Melvin Haas of Herndon, *Summa Cum Laude*; Jeanne Fenner, Freeport, L. I., N. Y.,

and Mary Shipe, Sunbury, *Cum Laude*. Frank Corcoran, now serving with the Recruit Detachment of the United States Army Air Corps, Luke Field, Phoenix, Ariz., was awarded the Charles E. Covert Memorial Prize as the outstanding member of the junior class during the past year.

Dr. William M. Rearick, president of the University's Board of Trustees and Lutheran pastor at Mifflinburg, assisted in the commencement exercises. Prof. P. M. Linebaugh of the music faculty presided at the organ and a double mixed quartet sang two numbers.

"Light Beyond the Night," was the theme of the baccalaureate sermon preached by the Rev. Harold E. Ditzler of Los Angeles, Calif., in historic Trinity Lutheran Church, Sunday morning, May 24. This distinguished alumnus of Susquehanna and prominent preacher, who for a number of years served as pastor of the famous St. George's West Church, Edinburgh, Scotland, held out a challenge for members of the class to be heralds of better days—of light beyond night. He said, "Youth must learn to discern the hand of God's judgment in the darkness of night as a new era in man's civilization depends upon it." The Rev. William A. Janson, Lutheran pastor at York, Pa., was elected president of the Susquehanna University Alumni Association.

Alumni Day was climaxed by the banquet held in the college dining room, at which time the Rev. Harold E. Ditzler addressed the gathering on "The Church Related College." The speaker paid tribute to the outstanding service performed by his alma mater and stressed the importance of sympathy and confidence of the alumni groups, churches and friends of the church-related colleges. He said, "Unless some sacrifices are made, they cannot survive; and without them our democracy will be weakened."

—Susquehanna News Bureau.

TOLEDO'S CHURCHES ENTERTAIN THEIR SYNOD

(Continued from page 10)

Two new congregations were received into the synod, raising the total number of congregations to 296. The Church of Our Saviour in Dayton and our congregation in Upper Arlington, Columbus, both mission congregations, served by the Rev. John T. Keister, Jr., and Joseph Sittler, Sr., D.D., respectively, were officially received.

On the spiritual side, there were highlights also. Chaplain D. Bruce Young, D.D., selected as theme for the convention, "Witnessing a good Confession." President Miley used the theme for his sermon at the Commu-

ion Service which preceded the formal opening of synod. Dr. Young brought two messages which later were ordered printed and distributed to the pastors. Seven graduates of Hamma were ordained Wednesday evening, the sermon being delivered by the Rev. W. E. Buchholtz, father of one of the graduates. These men, all of whom have received calls to congregations, included Paul Buchholtz, Oscar W. Haupt, John H. Meister, Carl Coad, J. Edward Dinkle, William H. Kibler, Jr., and Edward H. Orinson.

Secretary Greever Represents the U. L. C. A.

Dr. W. H. Greever, executive secretary of the U. L. C. A., was the official representative of the national body to the Ohio Synod. He spoke to the assembly Tuesday morning, then brought the address at the Fellowship Banquet Tuesday evening. His subject was "The Christian American Citizen." So well did he catalog the problems faced by the American citizen, and so thoroughly did he offer the qualities of Christian character needed to meet these problems that the body requested mimeographed copies of the address, and Dr. Flack, speaking for the Board of Social Missions, proposed that his board distribute copies to the entire U. L. C. A.

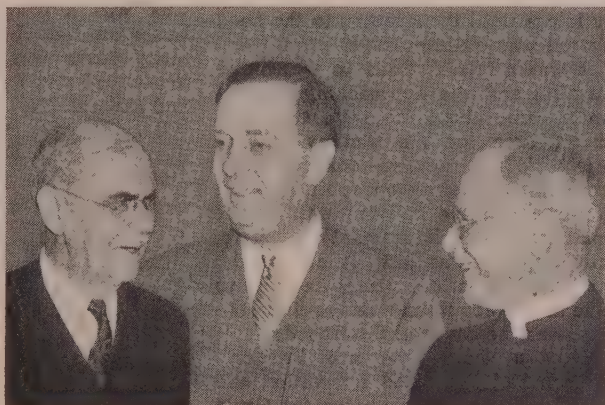
Reports of practically every committee and board showed increasing interest and support. The Wittenberg drive for \$1,200,000 which was set up in four departments, has gone "over the top" in the larger givers' list, is well on the way to success among the alumni, and is nearly half way to its goal among the churches. The fourth section to be solicited from the city of Springfield, has not yet been started.

Benevolence Increase

Benevolence receipts were \$12,000 over 1940, and so far in 1942 are considerably ahead of the same period for 1941. Baptized membership increased nearly 2,000, confirmed slightly over 2,000 and communing nearly 1,000. Improvements to church property increased the valuation by \$150,000 while at the same time total indebtedness decreased by more than \$125,000. Five men left the synod during the year, and five entered. Eleven were ordained, and four were lost by death.

The Lutheran World Action appeal has met a warm reception, with the Eastern Conference comfortably exceeding its quota, and other conferences well on the way to doing their share. Inner Mission institutions reported increased activity together with increased receipts and decreased indebtedness. The summer school programs are all set up at Chautauqua, Lakeside and the new youth camp, Camp Mowana. Everywhere, the indications are most encouraging for a fine work ahead.

Interspersed throughout all the sessions were the elections. Mr. George Rinkliff was returned to the office of treasurer, and Mr. Dorner L. Keyser was renamed statistician. E. Clyde Xander, D.D., was elected to the office of Home Missionary Superintendent after filling the office at the call of the executive board since March 1. He was installed at a special service which was held on Wednesday morning.



Dr. L. H. Larimer, dean emeritus of Hamma Divinity School; Dr. Franklin C. Fry, pastor at Akron, Ohio; and Secretary W. H. Greever

Convention Delegates

Ohio's nineteen clerical delegates to the United Lutheran Church convention in Louisville include George W. Miley, D.D., D. Bruce Young, D.D., Simon A. Metzger, W. H. Hackenberg, D.D., Franklin C. Fry, D.D., George D. Keister, Charles L. Warstler, Frank F. Secrist, Joseph Sittler, D.D., E. Clyde Xander, D.D., Anton L. Anderson, Walter E. Bradley, Walter W. Ebert, C. P. Mitchell, A. E. Bell, D.D., J. W. Frease, L. P. Speaker, D.D., H. I. Pospesil, and E. E. Flack, D.D.

Laymen who will represent Ohio include Judge Schwenk, Walter Firestone, C. S. Stroup, E. P. Scott, F. W. Mehl, C. J. Halverstadt, S. O. Burton, George Rinkliff, Dorner L. Keyser, Norman E. Bischoff, Dalton Young, Earl O. Lehman, R. C. Firestone, Harry Wolf, J. F. Kramer, H. L. Hess, A. E. Albright, C. G. Shatzer, and E. Rinderknecht.

Damaged by Flood

Frieden's Church
Completely
Surrounded by
Water



FRIEDEN'S Lutheran Church of Lincoln, Nebr., Dr. M. Koolen pastor, found itself in the midst of a disaster, when on May 11 parts of the city of Lincoln and twenty square miles of adjoining country were inundated by ten feet of water, the worst flood since 1908. More than 300 families, many of whom were members of this church, were made homeless. They were given food and shelter in close-by school buildings until their return to the flood district was made possible.

It was a "flash" flood in which the warning and the approaching wall of water came about the same time, not giving time for the victims to find safety. Whole families took refuge in trees, some floating on roofs of their houses down the stream, until rescue boats could reach them. Fortunately, only one life was lost. A cloudburst, measured at various places from six to nine inches about ten miles south of the city, was the cause of the tragedy.

Only a short time ago Frieden's Church had completed renovation and added facilities in their basement. Quite a number of their families who were just ready to move to the sugar-beet fields in western Nebraska for their summer work, were deprived of tools and necessities.

MARTIN SCHROEDER.

Personal

Andreas Bard, D.D., pastor of St. Mark's Church, Kansas City, Mo., has taken up residence in the beautiful new parsonage just across from the church. Dr. Bard has been pastor of this congregation for the past thirty-two years.

C. P. Bastian, D.D., resigned as pastor of Trinity Church, Berlin, Pa., March 1, and has retired from the active ministry. Dr. Bastian leaves Trinity congregation free of debt. During his pastorate of twenty-three years, he baptized 295 children, married 78 couples, conducted 254 funerals, and received 719 into church membership. Total benevolence receipts amounted to \$56,903 and current expenses \$110,003.

The following pastorates have been served by Dr. Bastian during his ministry, which began in 1903: St. John's, Littlestown, Pa.; Trinity, Keyser, W. Va.; Christ Church, Charleroi, Pa.; and Trinity, Berlin.

Dr. and Mrs. Bastian will make their home in Altoona, Pa.

C. Brown Cox, D.D., died at his home near Richmond, Va., April 4. Dr. Cox was a former president of the Lutheran Synod of Virginia and for many years president of Marion College. He served pastorates at Norfolk and Pulaski, Va.

Services were conducted by the president of synod, Dr. J. J. Scherer, and interment took place in Burlington, N. C.

AFTER having served the Lutheran Church for fifty-two years, entirely within the bounds of the Synod of New York, on April 19 the Rev. *Emmanuel L. Dreibelbis* resigned as pastor of Zion Church, Saddle River, N. Y., and from the active pastorate. The congregation in accepting his resignation elected him pastor emeritus.

Pastor and Mrs. Dreibelbis will make their home in Melrose, N. Y. The congregation, its societies and friends presented the pastor and his wife with many fine and useful gifts for their new home.

The Rev. *Edward D. Driscoll*, associate pastor at First Lutheran Church, Springfield, Ohio, for the past year, has accepted a call to become pastor of Messiah Church, Urbana, Ohio. He will enter upon his new work May 10. His last official act at the Springfield church was officiating at the service of confirmation May 3.

In the Urbana pastorate Mr. Driscoll succeeds the Rev. Raymond White, who will retire from the active ministry. Mr. Driscoll has served as business manager of the Lutheran Boys' Summer Camp near Sandusky, Ohio, and for two years was president of the Luther League of Ohio.

The Rev. *Reno R. Frobenius*, Muscatine, Iowa, has accepted the call to become pastor of the Edgebrook Church,

Chicago, and began his new work May 1. Edgebrook is located in one of the finest residential districts of Chicago and has unusual possibilities of becoming a strong congregation.

The Rev. *Glenn G. Gilbert* will be installed as pastor of St. Andrew's Church, Chicago, Ill., May 10, by the president of synod, Dr. Armin G. Weng. Pastor Gilbert succeeds the late Rev. Theodore F. Weiskotten.

The Rev. *E. J. Johnson* was installed as pastor of Trinity Church, Everett, Wash., on the evening of April 12. The Rev. J. L. Sawyer, president of the Pacific Synod, conducted the service of installation. The Rev. Andrew Engeset gave the address of welcome, and Mrs. Hilda Crawford, the only charter member present, extended a welcome to the new pastor.

There is a marked activity and interest in the congregation and in all of its auxiliaries. The pastor and people of Trinity have begun their new relationships with great hopefulness.

The Rev. *Julius F. Masted*, pastor of Faith Church, Swanburg, Minn., since 1938, has become pastor of the parish of the Norwegian Lutheran Church of America at Graettinger, Iowa. He has a father and three brothers in the ministry of our sister church body.

He has done an excellent work at Swanburg, where he has unified the group which forms this congregation of the Synod of the Northwest. A non-denominational Sunday school has merged with Faith Church. The membership and benevolences have increased, and a new church is under construction.

The Rev. *Christian Schenck*, formerly pastor of Holy Trinity Church, Manasquan, N. J., was installed as pastor of the Church of the Prince of Peace, Philadelphia, Pa., on the evening of April 26. The Rev. Bela Shetlock, president of the Philadelphia Conference of the Ministerium of Pennsylvania, and the Rev. Karl S. Henry, superintendent of the Board of Home Missions of the Ministerium, officiated.

The Rev. *S. S. Shaulis* resigned as pastor of the First Church, Vandergrift, Pa., and took up work at Evans City, Pa., May 1. At the farewell party a purse of \$128 was presented him from individuals and organizations of the church.

During his pastorate at Vandergrift of nine and one-half years, he received 377 new members, baptized 133 infants, officiated at 62 weddings and conducted 104 funerals. He was principal of the three-week community Summer Bible School for a number of years, and organized the First Lu-

theran Church Camp at Nawakwa, and directed it for a month each summer for nine years. He has seen this camp grow until it is splendidly equipped.

AFTER a pastorate of almost twelve years at St. Mark's Church, Omaha, Nebr., the Rev. William Stump resigned to do home mission work in Waukesha, Wis. Mr. Stump took an active part in the North Platte Conference of the Nebraska Synod, served in various capacities in Boy Scout work, and carried on a progressive program in his own congregation. He organized, and for two years supervised, Luther Memorial Church. Mrs. Stump took an active part in the Women's Missionary Society and the Omaha Council of Church Women.

The Rev. C. H. Zeidler, pastor of Trinity Church, Appleton, Wis., is holding services regularly Sunday evenings in the public library at Kaukauna, a nearby town of some 8,000 population, where there is no English Lutheran Church.

MINISTERIUM CELEBRATES MUHLENBERG ARRIVAL

(Continued from page 11)

The following were elected as the Ministerium's delegates to the convention of the United Lutheran Church, to be held in Louisville, Ky.:

Clerical: Harvey C. Snyder, Arthur S. Deibert, Benjamin Lotz, Luther Klick, William C. Schaeffer, J. Ray Houser, Russell A. Flower, Harold C. Fry, Charles Keiter, Allen L. Benner, Henry H. Bagger, Roy L. Winters, William R. Seaman, Emil R. W. Schlick, Ernest A. Selman, William L. Stough, Bela Shetlock, Frank M. Urich, G. H. Bechtold, Paul J. Hoh, Karl Henry, Nathan R. Melhorn, Theodore G. Tappert, J. Henry Harms, Paul C. Empie, Luther D. Reed, Gilbert J. Martin, Waldemar L. Gallenkamp, Emil W. Weber, Ira Frankenfield, Luke S. Sweitzer, Victor Kroninger, A. C. Schenck, Julius J. Neudoerffer, Ralph R. Hartzell, Franklin T. Esterly, Donald C. Heft, Webster K. Reinert.

Lay: William Shetlock, Allen R. Shimer, Walter J. Young, George M. Berg, Levering Tyson, James F. Henninger, Earle W. Bader, Robert C. Horn, C. C. Billig, Emory Rarig, Clarence R. Wissler, W. S. Zimmerman, George Sweitzer, Hiram H. Keller, Daniel F. Yost, Fred A. Angerhofer, Julius Guetter, O. W. Osterlund, E. Clarence Miller, J. Myron Shimer, Peter P. Hagan, Harry Hodges, J. Milton Deck, Henry S. Jacobs, Arthur A. Clymer, Maurice D. Walborn, Irvin Loffler, Frank L. Brown, Gus Schilbo, Edward G. Deininger, E. Paul Shirk, H. Ralph Yerger, Herman C. Kersteen, Robert Raeder, George H. Mitten, Harry H. Otto, Carl J. Sandhoff, Charles Cassel, H. Torrey Walker.

Lima, Ohio. The Good Shepherd Center is the inner mission headquarters at Lima, Ohio. A full institutional and neighborhood settlement program is carried on in Lima by the Rev. Edward F. Rice, inner mission pastor. Congregations of the United Lutheran Church and the American Lutheran Church co-operate with the Toledo society in supporting the work, which is now in its fourth year.

Plans for the first convention of the Central Conference of the National Lutheran Welfare Conference are being drafted by the group of pastors pictured here. The convention will meet

June 10-12 in St. Luke's and Zion churches, Lima, Ohio, under the sponsorship of pastors of the Lima area. The Rev. Felix Mittermaier is chairman of the central committee, and Mr. Richard A. Bishop is secretary. The Rev. Otto H. Dagefoerde, superintendent of the Toledo society, and the Rev. Karl Mix, institutional pastor and secretary of the Central Conference, met with the committee to report on contacts with the New York office of the Conference.

The Central Conference includes the states of Ohio, Michigan, Kentucky, Tennessee, Indiana, and Pennsylvania.

(L. to R.) Pastors
Felix Mittermaier
J. W. Berger
M. A. Packer
Wayne Willmann
Karl Mix
J. Stroh
Otto H. Dagefoerde
E. F. Rice
J. G. E. Mittermaier
Arthur Kuhlman
and
George W. Weissling



1943 RUNG AWARD Series

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THE UNITED LUTHERAN PUBLICATION HOUSE

THIRTEENTH and SPRUCE STS.

PHILADELPHIA

SERIOUS, KEEN, AND COURAGEOUS DELIBERATIONS

(Continued from page 9)

dox to preachers, that "all preaching is good preaching and worth listening to; all preaching is poor preaching and ought to be greatly improved," Dr. Davis went on to emphasize that the true life of the church is found not only in sound doctrine, historic background, an educated ministry or an efficient organization, but chiefly in possession of the true Spirit of Christ. The church must clothe herself in the mind of Christ, get down where men live and put the Cross at the center of life. Quoting the statement, "In preaching the Gospel alone is human society regenerated and saved," he asked if we have hidden behind this fact and failed in our public and social duty? The preaching of today, he declared, must be filled with spirit and life. Dr. Davis closed his address with a striking ten-point picture of "What I Want My Church to Be." Keen interest was manifest on the part of those present in this clear-cut depiction of the church.

A memorable feature of this banquet program was the special commemoration of the 25th anniversary of the ordination of our beloved president, H. E. Turney, D.D. The Rev. G. C. Goering paid honor to the ministry of Dr. Turney, and in a most effective manner brought the best wishes of the entire synod for God's continued blessing upon him. As a token of love and esteem on the part of the synod, Pastor Goering presented to Dr. Turney a set of four stoles. Later in the convention the synod voted a substantial increase in salary to Dr. Turney as an expression of confidence in his able and untiring leadership.

New Pastors Greeted

It was an inspiring moment when seven new pastors were introduced to be received into membership in the synod: Paul J. Erney of the Pershing-Lyonville Parish from the Synod of Ohio; Richard Rasmussen of the Edinburg Parish from the Synod of Ohio; Eugene De Jerus of the Rockport Parish from the West Virginia Synod; Karl G. Peterson of Christ Church, Evansville, from the Virginia Synod; John A. Ritchie of the Corydon Parish from the North Carolina Synod; J. W. Harner of the Wallace-Darlington Parish from the Central Pennsylvania Synod; and Arthur Wulf of the Mulberry Parish from the Illinois Synod. Two other new men not able to be present were, Oscar Houpt of Holy Trinity, Muncie, subject to ordination by the Synod of Ohio, and Robert Spaid of Grace Church, Logansport, subject to ordination by the Illinois Synod.

The Service of Ordination held Wednesday evening was the high point of inspiration in the convention. Walter C. Davis, Jr., a graduate of the Chicago Lutheran Seminary, and son of Dr. Walter C. Davis of Charleston, S. C., was ordained to the gospel ministry. He has received a call and will serve in the Portland Parish of this synod. The ordination sermon was delivered by H. Grady Davis, D.D., professor in the Chicago Lutheran Seminary, an uncle of the candidate. In a unique and forceful manner he set forth the "Aims of Preaching" as expressed in I Timothy 1: 5, which are summarized as the proclamation of love out of a pure heart, a good conscience with faith unfeigned. The candidate was presented by J. D. Brosy, D.D., of Elkhart, who was observing the fiftieth anniversary of his ordination.

THIRTEENTH BIENNIAL CONVENTION OF THE UNITED LUTHERAN CHURCH IN AMERICA

Notice is hereby given that the thirteenth biennial convention of the *United Lutheran Church in America* will be held in Louisville, Ky., beginning October 14, 1942. The business sessions of the convention will be held in the Brown Hotel. The Opening Service will be held at 7.30 P. M. (Central War Time), Wednesday, October 14, in First Lutheran Church, 417 E. Broadway, the Rev. H. C. Lindsay pastor.

W. H. GREEVER,

Secretary of the United

Lutheran Church in America

May 15, 1942

The spiritual ministry of the church in the service of the armed forces of the nation was presented by Chaplain L. H. Wyandt, a member of the synod in the service. Seven pastors of the synod are serving as chaplains in the United States Army and several others have made application for this service.

Synod heard with interest and deep concern messages by Dr. Rees Edgar Tulloss, president of Wittenberg College; the Rev. E. E. Flack, Th.D., dean of Hamma Divinity School; and the Rev. Armin G. Weng, Ph.D., acting president of the Chicago Seminary and president of the Illinois Synod.

In consideration of the Income Objective for 1943 synod made an adjustment for a substantial increase in support of Wittenberg College and the cause of Christian Higher Education. Because of the urgency of preparing men for the ministry, the synod also increased the Ministerial Education Fund.

After an extensive survey a special Committee on Church Papers recommended a policy of consolidation of the

church's publications under the following arrangement: a weekly news and family magazine; a worker's monthly magazine with methods, topics, programs and study courses, including the publications and plans of all boards and auxiliaries; and a bi-monthly or quarterly professional magazine for pastors. Synod voted favorably on this policy. The sentiments of the synod in this matter are to be conveyed by its delegates to the Louisville Convention of the United Lutheran Church.

Officers and Delegates

Synodical officials re-elected were as follows: President, H. E. Turney, D.D., Indianapolis, for a new three-year term; vice-president, A. H. Keck, D.D., Richmond; secretary, the Rev. G. C. Goering, Logansport; treasurer, Mr. John F. Holaday, Richmond. Lay members elected to the Executive Board were: W. O. Fiedler, Logansport, and S. M. Hauge, Ph.D., of Lafayette. Other members elected to the Executive Board were the presidents of the three conferences as follows: the Rev. R. H. Trojan, Ft. Wayne, Northern; the Rev. Paul S. Recher, Lafayette, Central; and the Rev. G. L. Kleespie, Whitestown, Southern.

Clerical delegates elected to the convention of the United Lutheran Church were: H. E. Turney, D.D., H. G. Davis, D.D., G. C. Goering, L. H. Grimes, F. M. Hanes, D.D., A. H. Keck, D.D., and Paul H. Krauss, D.D. Lay delegates: W. O. Fiedler, Logansport; Dr. George A. Fisher, Indianapolis; John F. Holaday, Richmond; Otto K. Jensen, Cicero; Ernest Lembke, Valparaiso; L. C. Mattern, Terre Haute; and F. J. Niemeyer, Ft. Wayne.

A RURAL CONFERENCE

The Conference for Pastors of Town and Country Churches, held at Gettysburg Seminary recently, was attended by rural church pastors and leaders from central Pennsylvania between New York and Maryland, from Somerset County to the Susquehanna River, and from central Maryland south to the District of Columbia.

The outstanding speakers and leaders of discussions were Dr. O. E. Baker, senior economist of the United States Department of Agriculture, Washington, D. C., and Prof. William V. Dennis, professor of sociology in the state School of Agriculture, State College, Pennsylvania.

Others engaged in the improvement of the country church who had a part on the program were the Rev. Henry Sternat, the Rev. Edward K. Ziegler, the Rev. Dr. Paul D. Yoder, the Rev. L. M. Utz, the Rev. Robert E. Carl, the Rev. Dr. William M. Cleaveland, the

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<i>J. V. Kaltenborn</i> <i>Edits the News</i> (short feature)	<i>Illustrated answers</i> by commentator to questions previously submitted by members of audience. A weekly release.	Possibility of giving graphic prominence to specific opinions of one man, presented with considerable emphasis and bias. <i>Pseudo-authority on sundry current affairs.</i> <i>M</i>
<i>Joe Smith, American</i> (MGM) Darrel Hickman Marsha Hunt Robert Young	<i>Drama</i> about an aircraft worker who, entrusted with vital plane secret, refuses to divulge it when tortured by enemy agents who kidnap him.	Outstanding for its realistic presentation of life of an everyday American family. Sincerely interpreted, interesting. <i>Simple, unassuming, unhysterical.</i> <i>M, Y</i>
<i>Larceny, Inc.</i> (War.) B. Crawford E. G. Robinson Jane Wyman	<i>Comedy.</i> Gangsters pose as respectable merchants in order to stage robbery of next-door bank; are forced into respectability in spite of themselves.	A good plot outline that somehow fails to come off; becoming <i>tedious</i> before its solution. <i>M</i>
<i>Men in White</i> (War.) John Littel Wm. T. Orr	<i>Feature</i> setting forth function of medical corps in war time, set in tale about a jealous interne, his superior officer, a pretty nurse, etc.	Activities of medical corps shown are instructive but not interesting or comprehensive, and story is so unbelievably childish as to detract. <i>Ineffective.</i> <i>M, Y</i>
<i>My Gal Sal</i> (Fox) Jas. Gleason Rita Hayworth Victor Mature John Sutton	<i>Musical</i> , in technicolor, based on experiences of Paul Dresser, cocky songwriter of '90's. Familiar backstage plot of romance with musical comedy star.	Settings and staged portions are elaborate, colorful, interesting. Frail plot structure; considerable casual drinking. <i>Fairly entertaining.</i> <i>M, Y</i>
<i>We Were Dancing</i> (MGM) Lee Bowman Melvyn Douglas Gail Patrick Norma Shearer	<i>Comedy.</i> Marital ups and downs of titled pair who prey on hospitality of social climbers, resulting in divorce, remarriage, etc.	A more trivial, inconsequential, silly tale could hardly be imagined. <i>Artificial, tiresome.</i>

BEST CURRENT FILMS

For Family: Babes on Broadway, The Courtship of Andy Hardy, Fantasia, The Great Commandment, Hay Foot, It Started With Eve, Kathleen, The Reluctant Dragon, The Vanishing Virginian.

For Mature Audience: The Adventures of Martin Eden, All That Money Can Buy, Citizen Kane, The Forgotten Village, The Girl from Leningrad, How Green Was My Valley, King's Row, Ku Kan, The Little Foxes, Major Barbara, The Male Animal, The Man Who Came to Dinner, My Favorite Blonde, Mr. V, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Suspicion, Target for Tonight, To Be or Not to Be, The Tuttles of Tahiti.

Rev. A. W. Geigley, the Rev. Luther Slifer, the Rev. D. F. Putman, Clyde Meadows, D.D., and Prof. Earl Hetrick.

The four discussion periods were devoted to "The Implications of Population Trends to the Christian Church," "Comity and Co-operation," "Social Action," and "Evangelism." "Improving the Rural Church Ministry" was effectively presented by a consecrated Christian layman.

Some of the agencies seeking the improvement of country life, presented by interested representatives, were: the Red Cross, Boy Scouts, Child Wel-

fare, Adult Education, Health (country nurse), Rural Christian Fellowship, the rural public school and the church. The work that various denominations and commissions are doing for the rural population on a national scale was before the conference throughout the session.

The work, graphs, and studies made by Dr. Martin Schroeder of the United Lutheran Church were highly commended by agricultural experts.

The finest, strongest, and best young ministers should enter the country church parish. *H. D. HOOVER.*



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CONFERENCE GUESTS OF GOOD SHEPHERD HOME

THE 142d annual convention of the Allentown Conference of the Ministerium of Pennsylvania was held in the chapel of the Old Folks' Building of the Good Shepherd Home in Allentown, Pa. The Communion Service was held in Grace Church, Dr. P. G. Beer pastor, and was in charge of the officers. The sermon was preached by William L. Katz, D.D., pastor of St. Luke's, Allentown.

The report of President Walter C. G. Veit of Easton opened with a tribute to the memory of the Rev. Dr. John H. Raker, founder of the Good Shepherd Home, a unique institution of mercy and Christian love, and a vote of thanks to Superintendent Conrad W. Raker and the family of the Home for their hospitality.

A memorial service was held for the five pastors who had died during the year. Dr. James F. Lambert was necrologist.

The Rev. Harvey C. Snyder of Nazareth and the Rev. David H. Frederick of Bethlehem were elected president and secretary-treasurer, respectively.

Under the head of Missions, every congregation is urged to observe the Father Heyer Centennial in July or August; housing projects are being surveyed in the territory in the interest of defense workers; Hungarian churches in Allentown and Bethlehem, shepherded by the Rev. John Ormay, are now self-supporting; conference memorialized synod to appropriate \$1,000 to the Inner Mission Board for a full-time worker in the conference.

In the field of Education, Dr. Emil E. Fischer spoke for the Philadelphia Theological Seminary; President Levering Tyson for Muhlenberg College; and Dr. W. L. Katz for the synodical Board of Education.

The speakers for the Auxiliaries were Mrs. Luther B. Klick for the Women's Missionary Society; Mrs. Charles S. Bramwell for the Children of the Church; Earle W. Bader, executive secretary, for the Brotherhood; and Miss Clara E. Schleicher for the Luther League.

Prof. John D. M. Brown of Muhlenberg College presented the Muhlenberg Bicentennial, and the Rev. Paul C. Empie, secretary of benevolence of the Ministerium of Pennsylvania, outlined the program to complete the United Appeal for \$500,000 for the college and seminary, and urged the Church to support Lutheran World Action.

ENCOURAGING RESULTS IN ILLINOIS WOMEN'S ACTIVITIES

THE twenty-second annual meeting of the Women's Missionary Society of the Northern Conference of the Illinois Synod was held in St. Matthew's Church, Princeton, Ill., Dr. Allen O. Becker pastor. Devotions were conducted by Mrs. L. W. Walter of Dixon based on the theme, "God, Our Help in Ages Past, Our Hope for Years to Come." Mrs. Martin Nordstrom of Rockford presided and gave an interesting report of her work for the past year. Mrs. O. G. Beckstrand of Rockford, vice-president of the Illinois synodical society, brought an inspiring message concerning Lutheran World Action.

The treasurer, Mrs. Ralph Dinderman of Freeport, reported that the conference has broken all records financially, receipts exceeding the previous year by \$1,700. Mrs. Martin Wall of Rockford reported that the conference had gone "over the top" in the India Centennial Drive.

The work of Nachusa Orphanage was presented by the matron, Mrs. Gaynell Laird, who thanked the women for their fine support and asked for its continuance. Mrs. George Curran of Freeport presented the work of the Long Lake Summer School July 19-25.

The highlight of the day was the address by Mrs. Frederick Roetter of Madison, Wis., formerly of Berlin. She held the interest of her audience as she told of "Christianity and Hitler's New Religion."

Following the excellent luncheon served by the women of the hostess church, reports from the Decatur convention were given by Mrs. F. W. Hammer of Polo and Mrs. Harry Carlson of Rockford. Miss Violet Bergstrom of Rockford gave a clever monologue concerning the Thank Offering Box. The main address of the afternoon was brought by Miss Hazel Biederbeck, one of our missionary nurses now home from Liberia, Africa.

Dr. Becker installed the newly elected officers: President, Mrs. F. W. Hammer; vice-president, Mrs. G. B. Teets, Milledgeville; recording secretary, Mrs. Martin Wall; treasurer, Mrs. Ralph Dinderman; statistical secretary, Mrs. B. D. Rose, Mt. Carroll.

The total registration numbered 134. Conference accepted the invitation to hold the 1943 meeting at Monroe, Wis. GLEE CURRAN, Reporter.

"THE LIGHT OF THE WORLD"

was the theme of the fourteenth Congress of the Women's Missionary Society of the Maryland Synod held at Calvary Church, Baltimore, attended by 203 women.

The speakers and their subjects were as follows: Miss Mary Heltibridge, "Our Light Shining Among Lutheran Students"; Sister Catherine Neuhardt, resident deaconess at the Lutheran Settlement in Philadelphia, "Our Light Shining Through Settlement Work"; Mrs. Eric Summers, "Our Light Shining Through the Departments of the Women's Missionary Society," including a motion picture of the Baltimore Motherhouse.

Missionary speakers were Miss Lilith Schwab of India and Mrs. George Gulck of Africa.

Mrs. M. Edwin Thomas and Mrs. Harry Fogle led the discussions of "Maryland Morale" and "Maryland Money." The devotional periods were inspiringly led by Mrs. Herbert Schluderberg and Miss Anna Green. Miss Margaret Blackburn was organist.

A beautiful installation and consecration service presented by Mrs. Thomas and the World Friendship Missionary Society of Catonsville followed the election of the officers: Miss Helen Lawson, Baltimore, president; Miss Azallee Myers, Emmitsburg, vice-president; Mrs. Henry Wilson, Martinsburg, W. Va., secretary; Mrs. Charles Mack, Waynesboro, Pa., treasurer.

At the Congress dinner Miss Nona M. Diehl, executive secretary of the national Women's Missionary Society, was the guest speaker.

A beautiful closing for the Congress was the candlelighting service when two hundred small India lamps were lighted from one candle representing, "Jesus, the Light of the World."

MRS. HENRY WILSON, Reporter.

"FAITH," THEME OF CONFERENCE

The Women's Missionary Society of the Chicago Conference of the Illinois Synod held their forty-fourth semi-annual convention in Unity Church, Chicago. The addresses at the devotional services were delivered by the Rev. M. H. Stiles, pastor of the host church, and Mr. R. A. McClintock, on the respective themes, "Shall the Son of Man Find Faith on Earth?" and "Faith Worketh Through Love."

The convention was called to order by the president, Mrs. Henry P. Schaeffer. Greetings were extended by the Rev. F. A. Kunz of the Inner Mission Society; Mrs. Ewald of the Nachusa Guild; Mrs. L. A. Meyer in behalf of Long Lake Summer School; and Mrs. Bechtolt. Mrs. Flexman brought greetings from our mission in Liberia, Africa, in the absence of Dr. Flexman, a specialist on fevers in Africa, who was unable to be present.

The following officers were elected and later installed by Pastor Stiles: President, Mrs. Henry Schaeffer; vice-president, Mrs. Armin G. Weng; recording secretary, Mrs. Walter Burdsall; statistician, Mrs. Merrill Nielsen; treasurer, Mrs. A. P. Christiansen.

The treasurer's report was read by Mrs. H. R. Schmidt. The total amount of the India Love Gift was \$2,066.48. The triennial expense was reported as below grade. The statistician, Mrs. F. Rohde, requested that reports be in promptly in order to save time and expense for the Women's Missionary Society.

Mrs. W. Burdsall read the proposed changes and amendments to the constitution of the conference society, and all articles approved were ordered made up and mailed.

Educational Secretary Mrs. A. R. Addy reported on the principal mission study books for the year.

\$2,000 Annuity Received

Annuity chairman, Mrs. O. L. Ewart, reported a \$2,000 annuity received from Dr. and Mrs. David A. Davy of Unity Church, Chicago.

Extension secretary, Mrs. Armin G. Weng, explained that this department is organized to inform the shut-ins of the work of the church and inspire and cheer them with spiritual literature.

Mrs. E. W. Becker, historian, reported twenty-eight members of the Chicago Conference Society departed this life during the year, and a short memorial service was held in their memory.

The luncheon prepared by the women of Unity Church proved a great success.

At the afternoon service the quintet of the Lutheran Theological Seminary at Maywood sang several anthems. The main address was made by A. M. Knudsen, D.D., a secretary of the U. L. C. A.'s Board of American Missions. Aid is being given thirty-five missions in this country by the Women's Missionary Society.

Mrs. George Lottich brought greetings from the Lake Geneva Summer School. Mrs. D. E. Bosserman reported 238 persons in attendance on the World Day of Prayer services. The total registration at the convention numbered 243.

MRS. A. C. PAULSEN.



Sacred Trusts

SOME THINGS by their very nature far exceed any monetary valuation. The marriage vows, a father's duty to his children, church fidelity—these are surely above price. Yet occasionally we hear of such sacred trusts being abrogated. If you know of a church where there is no unified curriculum, where teachers use lesson helps that suit their personal fancy, where the official publishing house is getting less than its due of the church school order, we ask that you make yourself a committee of one to correct this condition. The chances are that no one has taken the trouble to point out the benefits to be gained through dealing with one's own publishing house. Drop us a line, mentioning your church affiliation and office and we shall be glad to forward additional information.

This is a joint message from twenty-eight members of the Publishers Section of the International Council of Religious Education, for the purpose of promoting full cooperation between individual churches and their own publishing houses.



THE UNITED LUTHERAN
PUBLICATION HOUSE

13th and Spruce Sts., Philadelphia, Pa.

REV. WM. C. J. WEIDT, Chairman Committee on Cir- culation of "The Lutheran" in the Synod of New York, writes:

"I trust that this year's effort may have been at least a step 'up the ladder'; and that next year will see a bigger step as a result of continued plugging."

The most essential element in subscription campaigns for THE LUTHERAN is the interest of the pastor. If every pastor will do what reasonably may be expected of him in behalf of his church paper, the coming campaign will be a success.

It is our aim always to give credit where credit is due, therefore, we have continued to publish the names of congregations and pastors participating actively in the campaign which ended April 1st. Here are some more of them:

Granite Quarry, N. Car.
Christiana, J. White Iddings
Salisbury, N. Car.
Bethel, G. H. Lingle
Maiden, N. Car.
St. Martins, A. W. Lippard
Julian, N. Car.
Lows, Q. O. Lyerly
Thomasville, N. Car.
Grace, C. R. Patterson
Albemarle, N. Car.
First, Geo. H. Rhodes, D.D.
Zanesville, Ohio
St. John's, W. M. Hackenberg
Cambridge, Ohio
Christ, A. M. Himes
Stryker, Ohio
First, B. F. Hofer
Wooster, Ohio
Zion, Paul S. Kelly
Youngstown, Ohio
Grace, J. L. Miller
Bucyrus, Ohio
St. Paul's, J. David Mumford
Evans Creek, Ohio
Salem, E. P. Scharf, D.D.
Chillicothe, Ohio
Calvary, A. L. Schneider
Toledo, Ohio
St. Lucas, Marvin Sielken
Shanesville, Ohio
Shanesville, L. W. Sifferd
Miamisburg, Ohio
First, C. H. Starkey
Mansfield, Ohio
First, G. E. Swoyer, D.D.
Springfield, Ohio
Auburn, John M. Warnes
Dayton, Ohio
First, Wm. C. Zimman
Vancouver, Wash.
St. Paul's, Paul L. Kunzman
Seattle, Wash.
Central, J. L. Sawyer
Spokane, Wash.
St. Paul's, Paul C. Wharton
Wilmerding, Pa.
Christ, W. F. Adolphsen
Franklin, Pa.
Grace, Samuel H. Gross
Aspinwall, Pa.
Aspinwall, George E. Little
Erie, Pa.
Immanuel, Paul J. Mumford
Warren, Pa.
First, Edward K. Rogers
East Pittsburgh, Pa.
Hebron, Charles D. Russell, D.D.

TENTH ANNIVERSARY OF NEW JERSEY CONFERENCE W. M. S.

THE tenth anniversary convention of the Women's Missionary Society of the New Jersey Conference was held in Epiphany Church, Camden, N. J., May sixth.

Opening devotions were conducted by the Rev. Henry Voigt of Vineland, N. J. The Rev. Donald Heft, president of conference, brought greetings and a gift of twenty dollars, "two dollars for each of the ten years" since organization.

Two new organizations were added at this convention: St. Paul's, Millville, and St. Bartholomew, Trenton.

Afternoon devotions were conducted by the pastor of the convention church, the Rev. Paul C. Weber. Sister Anna Ebert's address, "The First Decade of Our Journey," was an inspiration. Mrs. Oscar Schmidt, who originally assisted in the organization of the Conference Missionary Society, brought greetings of commendation and cheer.

The special anniversary ingathering from the sixteen societies of the conference amounted to \$288.40 and will be added to a small nest egg previously gathered for a Home for the Aged and Orphans in South Jersey.

Officers elected for the coming year are: President, Mrs. Christen Madsen, Hightstown; vice-presidents, Mrs. John Matthiesen, Trenton, and Mrs. V. W. Quigel, Atlantic City; recording secretary, Mrs. H. F. Muffley, Gloucester City; statistical secretary, Mrs. Joseph Proudfoot, Westmont; treasurer, Mrs. William Voll, Fairview.

The retiring treasurer, Mrs. W. M. Weaver of Collingswood, was presented with a Life Membership by the Society in recognition of ten years of faithful service.

The anniversary dinner was enjoyed and greetings given by the former presidents: Mrs. Paul Weber, Mrs. V. W. Quigel, and Mrs. John Matthiesen; and the present incumbent, Mrs. Christen Madsen.

Vespers were conducted by the Rev. Donald Heft. The address was delivered by C. Franklin Koch, D.D., executive secretary of the Board of Social Missions of the United Lutheran Church. GERTRUDE B. CROUTHAMEL.

WITTENBERG COLLEGE, SPRINGFIELD, OHIO

THE thirty-eighth summer school at Wittenberg will get under way June 15. The first term extends to July 18; the second, from July 20 to August 21. Students entering in June may take a schedule which will bring them to a completion of the work for a college degree by February 1, 1945.

Twenty-eight professors of the regular winter staff will teach during the summer session. Besides the regular undergraduate instruction, courses leading to the degree of Master of Arts are available to a limited number of superior students.

For the first time in the history of the summer school at Wittenberg, night classes will be scheduled. Dr. Wendell C. Nystrom, director, explains that these classes are planned for the benefit of day workers. Dr. E. O. Weaver, professor of physics, will give a course in radio; Dean C. G. Shatzer, professor of geology and geography, will give a course in map-reading.

LUTHERAN STUDENTS CELEBRATE ANNIVERSARY

ABOUT 150 students, alumni and interested Lutheran pastors and laymen from Ann Arbor, Detroit, and other points met for a dinner and program at the Michigan Union in Ann Arbor Sunday evening, April 12. This event, sponsored jointly by the Lutheran Student Association and the University of Michigan Lutheran Student Foundation, marked the twenty-fifth anniversary of the establishment of the Lutheran Student Association at the University of Michigan as well as the twentieth anniversary of the Lutheran Student Association of America. Mr. Louis Dyll, an attorney of Detroit, Mich., and an active LSAer in his student days at the law school, was toastmaster. A notable contribution to the program was the music furnished by the Lutheran Student Association's a cappella choir under the direction of Miss Marian Leninger. A gift of sterling silver was presented to the Rev. and Mrs. Ernest C. Stellhorn in grateful recognition of their twenty-five years of service to the Lutheran students at the University of Michigan. A memorable address entitled, "Roots by the River," was delivered by Prof. Rolfe Haatvedt, registrar and professor of classical languages at Luther College, Decorah, Iowa.

PAUL G. KAUPER.

MONTANA REGIONAL CONFERENCE OF THE LSAA

IRENE SMITH, a student at Northern Montana College at Havre, Mont., was installed as president of the Montana Region of the Lutheran Student Association of America at the fifth annual conference held in the First Lutheran Church, Havre. Other officers are: Vice-president, Dale Skalure, and mission secretary, Roy Degn, both of Montana State College; Virginia Baird,

secretary, Montana State University; and Fae Hunt, treasurer, Montana State Normal College.

One hundred students attended the opening mixer, at which the Ashram film and scenic pictures of the Pacific Northwest and Rocky Mountain national parks were shown. Bible study led by the Rev. Leonard Thompson of Dillon, Mont., an address by the Rev. Fredrik Schiotz of Chicago, and group discussions occupied one morning. Reports on activities of local LSA groups during the past year occupied the afternoon session.

At the fellowship banquet speakers were Miss DeTienne of Montana State Normal College, who presented the history of the LSAA; Roy Degn, who explained LSAA projects; Anna Dyr-dahl, Northern Montana College, who summarized the history of LSAA in Montana; retiring regional president Russell Gottenborg, who discussed the budget aims of the LSAA Council; and the Rev. Fredrik Schiotz, who spoke on Freeman.

BEQUEST TO HER CHURCH

CHARITABLE bequests totaling \$5,000 were made under the will of Miss Kate Fahnestock Gorgas, who died recently at the age of ninety-nine years in Harrisburg, Pa. She was a member of Bethlehem Lutheran Church. To this congregation she willed \$2,000. The Young Women's Christian Association received \$1,000; and the Tuberculosis and Health Society, the Visiting Nurses' Association, the Salvation Army, and the Bethesda Mission each received \$500.

COMMISSION OF ADJUDICATION

The Commission of Adjudication of the United Lutheran Church in America will meet in an adjourned session at the William Penn Hotel, Pittsburgh, Pa., at 10.00 A. M., Wednesday, June 24, for the transaction of such business as may properly be brought before it.

B. H. Pershing, Sec.

SYNODS

The eighty-seventh annual convention of the Mississippi Synod will be held in Providence Lutheran Church, Burns, Miss., the Rev. O. M. Morgan pastor, July 7-9.

The twenty-fifth annual convention of the Women's Missionary Society of the Mississippi Synod will be held July 8 and 9 at Providence Lutheran Church.

The meeting of the synod will open with the Service of Holy Communion Tuesday at 9.00 A. M. President H. B. Schaeffer, D.D., will lead the service and the Rev. W. E. Fox, chaplain at Hattiesburg, Miss., will preach the sermon.

O. M. Morgan, Sec.

The fourteenth annual convention of the Florida Synod will be held June 15-17 in St. John's Church, Hollywood, Fla., the Rev. N. D. Yount pastor. The convention will open with the Holy Communion June 15 at 8.00 P. M. The president, the Rev. N. D. Yount, will preach the sermon.

Henry V. Kahlenberg, Sec.

WOMEN'S MEETING

The fourteenth annual convention of the Women's Missionary Society of the Florida Synod will be held June 15-17 in St. John's Church, Hollywood, Fla., the Rev. N. D. Yount pastor. The first session will be the Communion Service Monday evening, held in conjunction with synod. Mrs. Henry V. Kahlenberg, Sec.



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OBITUARY

The Rev. Abram Walter Baker

pastor of Christ Church, Woodstock, N. Y., since October 1, 1935, was called to his reward April 21, 1942. He had begun his earthly journey on November 20, 1874, at Grand Gorge, N. Y., a son of Alvin and Susan Baker. He entered the confirmed membership of the church May 31, 1904, at Middleburg, N. Y.

Graduated from Claverick College in 1892, he taught public school between that year and 1900, and completed his theological course at Hartwick Seminary in 1909. He was ordained by the Synod of New York at Schenectady October 15, 1909.

He served congregations at Chatham, N. Y.; Jersey City, N. J.; Scranton, Pa.; Poughkeepsie, N. Y.; Troy, N. Y.; and Melrose, N. Y., before entering upon his final pastorate at Woodstock.

He married Miss Jennie MacBain, and had one daughter, Florence (Mrs. Sherman Kennedy), and two grandsons, Sherman W. Kennedy, 3d, and Brant Dow Kennedy.

The funeral service was held in Christ Church, Woodstock, April 24, conducted by Pastors Ray Kulman and Dorr E. Fritts. Burial was made in the cemetery at Grand Gorge.

The Rev. Harrison Erb Moyer

octogenarian and pastor emeritus of the Towamensing Parish, Pennsylvania, died at his home in Palmerton, Pa., May 18. He was the son of Henry A. and Sophia Erb Moyer, born November 5, 1860, at Niantic, Pa. After teaching public school for five years, he prepared for college entrance at the Normal School in Kutztown, Pa. In 1891 upon graduation from Muhlenberg College, he resumed teaching, this time as instructor in languages at New Windsor College, New Windsor, Md. Impelled by the urgency of the gospel ministry, he studied theology at the seminary in Philadelphia being graduated with the



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class of 1896. Muhlenberg College conferred the degree of Master of Arts upon him in 1894.

In the Towamensing Parish, newly formed and consisting of Jerusalem and St. John's churches, he began his ministry upon ordination in 1896. Here he continued faithfully for thirty-seven years until his retirement on account of ill health in 1933. He was then elected pastor emeritus.

Pastor Moyer and his wife, the former Amanda La Fevre, reared a family of two sons and five daughters who have attained wide distinction. Among them are Henry H. Moyer, D.D., missionary in Guntur, India; Floyd H. Moyer, S.T.D., pastor of St. Luke's Church, New Amsterdam, N. Y.; Grace Moyer, M.D., former missionary to India.

Funeral services in St. John's Church, Lower Towamensing, Palmerton, were in charge of the pastor, the Rev. M. Luther Wahrmann, William O. Fegely, D.D., of Trappe, Pa., preached the sermon. A eulogy was pronounced by Julius J. Neudoerffer, D.D., president of the Wilkes-Barre Conference. Interment was made in the cemetery at Niantic, Pa. A. S. Deibert.

In 1942 we celebrate

Two Major Anniversaries

The 200th Anniversary of the Arrival of MUHLENBERG in America
The 100th Anniversary of the Arrival of FATHER HEYER in India

These anniversaries are being commemorated at various general church meetings during 1942, with articles relating to these occasions appearing in our various church periodicals. The importance of these events has also led to the publication of works of lasting permanence to supplement the literature that is already available.

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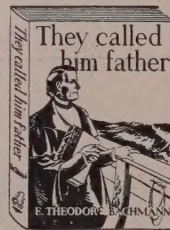
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